

BEHOLD HE COMETH **CHRISTIAN ALLIANCE** AND FOREIGN MISSIONARY WEEKLY

VOL. XVII.

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NO. 24.



BHUTTIA CHILDREN.

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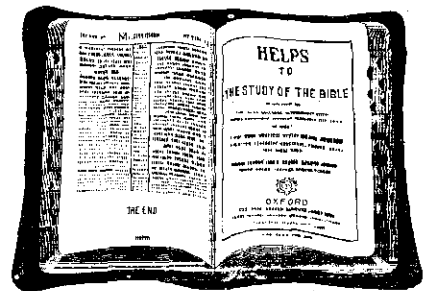


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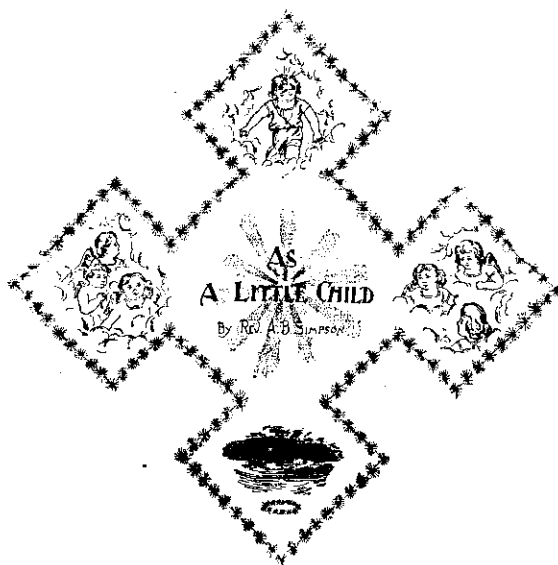
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BENOLD
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The Famine in India.

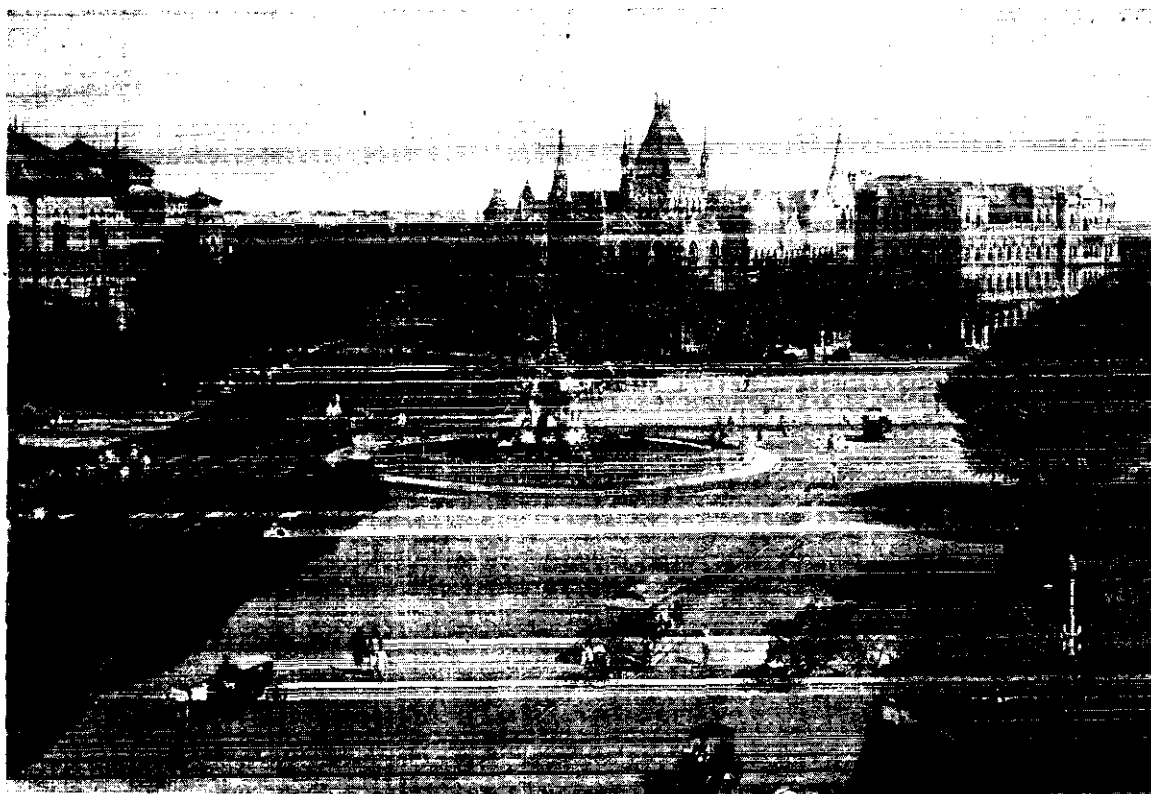
BY MRS. JENNIE FULLER.

We are in the midst of solemn, earnest times. The latter part of September a peculiar fever broke out in a certain section of Bombay. At first it was supposed to be caused by some damaged grain that got wet in the rains and then was put out in the sun to dry, but which should have been destroyed. About two weeks before this fever, thousands of

not disappear, and fresh cases and deaths occur yet every day. It has appeared in other sections of the city. The number that has died has been at least not less than 500, and some say more. One week the death rate run up to 300 more than for the same period during any year for five years preceding.

It has been largely confined to Hindus. Superstition is rife and fear prevails. Between fifty and one hundred thousand Hindus have left the city.

Many stories are rife. One was that it was



BOMBAY.

rats died in this same locality. Finally, after more delay than seems now necessary, this fever was pronounced the plague that appeared in Hong Kong two or three years ago. It has been in a mild form and about two-thirds of the cases are fatal. It does not seem to be contagious from man to man, and for days it was confined to this particular quarter.

The city authorities have taken the most active measures in seeking to prevent its spread to other parts of the city, in cleansing, etc. Though it is of a mild form and said to be abating, yet it does

caused by a certain colored bangle worn by the women, and I suppose thousands of women broke their bangles of this peculiar color. It is supposed that the bangle dealers circulated this for the purposes of trade.

Precautions are being taken to prevent its spread to Calcutta, Madras, and other cities. The missionary conference called for a meeting of prayer at the Wilson College, and other meetings for prayer have been held in various parts of the city. There has been a spirit of solemnity and humility in some of these meetings that has been touching.

Surely, God has been speaking in loud tones to this city and in the widespread threatened famine to the whole land. It bids fair to be a year for pressure for which we find no parallel in India for many years. May the result be that many souls may turn to God! The plague does not seem a strange judgment in the face of the flaunting idolatry of the late Ganpati festival.

But aside from the plague which affects only the city of Bombay, there is over a large area of India an impending famine.

The monsoon set in with heavy rain which continued for weeks with little abatement. Such heavy rains were disastrous to the crops. Then the rain broke off, and we have had but little since. The present crops are so far withered up, that if the rain were to come, it is feared that it would avail nothing to save them. Prices of food have everywhere gone up. In some districts they are almost doubled.

In the Hindee field in Central India, just to the north of our Marathi field, a famine has already prevailed for a year. Hundreds have died of starvation. Missionaries in these districts have rescued several hundred children. One friend whose Orphanage is full writes me recently: "This famine has nearly killed me. It seems as if I should never get the cry for bread out of my ears." To-day's mail brought a letter from this same friend, saying: "We took in twenty-eight children last week and are taking in twenty-five more this week."

Another lady in one of the worst sections of the famine wrote me recently: "I have often thought my own life was gradually going out with the care and anxiety over these sick and dying and homeless children. They come with bones thrust through their skin, with eyes turned inside out; with dysentery, cholera, and with everything. Children five and six years old were brought in baskets because they could not walk. Men, women and children came with mouths and cheeks swollen till they looked like horrible monsters, and with blood streaming from their mouths to the ground. Beggars looted the bazaar and ravenously ate the raw flour as they ran. Beggars go into a house and will not go out, while their condition is so terrible that one slight blow would kill them. A sheep sells for twelve annas (about twenty-two cents) and a cow for five or six rupees (about \$1.50 or \$1.80) most of which is given for her hide. When we refused to take the children they were hidden on our verandah. I have seen dead children tied hand and foot to a pole as they carry dead animals, and carried off to be buried by the sweepers. I have refused to take children in good health from their parents and have seen them slowly die from starvation. Do you wonder I long to send away every child that I can get hold of?"

This lady and her fellow-workers have taken all they can, and have sent off nearly a hundred children to other mission stations, and in a few weeks

will have a large number thrown on their hands. She has hoped we will take as many as we can into our orphanages, which we expect to do. It is thought the famine there is broken as rain has come. The shopkeepers take this time to run up the price of food. Government does all it can to meet the need by opening relief works, etc. On account of new railroads having been opened since the last famine, and in other ways government hopes to meet the pressure better than it did twenty years ago, and that there will be less suffering than then.

The distress in all that section of country has been very great, and now, unless God interposes, it looks as if a great part of the Marathi country would come in for a similar experience, or at least great scarcity and suffering. In Nagpur—a large city on our eastern border—officials gave the shopkeepers warning that unless they fixed the price of grain at a certain rate, they would withdraw police protection from them, which meant that their shops would be at the mercy of a hungry people. The papers report food riots in different parts of the country where the people have attempted to loot the shops. The following telegram from our mission station, Jalgaon Khandesh, and from Nandura, Berar, came in Saturday's and Monday's paper:

JALGAON (KHANDESH), October 14.

Owing to want of rain the crops have almost failed. The rates for grains have risen high, viz., jowari, 6½ seers per rupee; wheat 5½ seers; turpule, 5½. This afternoon thousands of poor people assembled and threatened to loot the shops, which had to be closed. Afterwards a relief committee was formed who came on the spot with all the merchants and resolved to sell jowari at eight seers per rupee, which pacified the people. A poor fund list was opened and Rs. 3,000 collected on the spot. Thanks are due to the police for their prompt assistance.

We hear that the Collector of Khandesh intends to declare famine in the district unless rain falls very shortly.

The quotations for grain in the above telegram are fearful, as ordinarily, jowari—a coarse grain eaten by the poor people—sells in fair times for twenty-four seers to the rupee.

Mr. Franklin, Akola, writes the following privately to a friend: "We are out in the district for a few weeks and find the condition of the country very sad. The people are making petitions to God in all ways for rain; and the ground, too, seems to be opening her mouth and crying to God for water. Jowari is burning up with the heat, and there is very poor prospect of any kind of crop. It appears that there may be some yield of cotton. People are sowing wheat and grain with the hope of rain. It is almost impossible for the poor people to get grain even for money; the *sowcars* are holding on to it with the hope of a higher price. It is now double what it was a month ago."

This state of affairs exists in sections of the north-west provinces and the north, parts of the central

provinces in which the famine prevailed last year, and in a large portion of the Marathi country. It is just about twenty years since a kindred famine prevailed in India. Grain has been and probably more will be shipped in from California to Calcutta.

One of the native Hindu papers writes as follows: "The water famine in Bengal has been speedily followed by plague and famine in other parts of the country, and who can say but that the worst has yet to come? We can now only pray for the mitigation of the punishment. From the Hindus and the Parsees, from the Christians and Mahomedans, from the Jains and Jews let an universal prayer for mercy go forth to the Father of us all. Let us all fall on our knees in humiliation and contrition. If the hours through

had to shut up the house in the middle of the day, as we do in the hot weather. October and September heat in Bombay is always great, and often more dreaded than April and May. But this year it has been much greater and very oppressive.

At first, as we fully faced the possibility of no rain, a feeling of anxiety and care and of dread assailed us. But God rested our hearts. He is at the helm, and none of His promises shall fail. He will cover us in time of storm. We had for weeks, before we knew of this, been drawn out to pray for an outpouring of God's Spirit on the people. And we yet have great access to God for this. Will not our friends join with us that a great spiritual deliverance may come to this field?

JENNIE FULLER.



FAMINE STRICKEN ONES.

which we are now passing do not awaken our religious instinct, if they do not fill us with ideas of our utter unworthiness, and if they do not induce the lowliness, which is akin to piety, then we should deserve utter destruction, for the gods are not to be trifled with."—*Indian Mirror*.

If God lets this impending time of need and suffering come upon us, we know it is in some way in tender mercy to a people for whom you and we have prayed so long, and we ask you to pray, if it may not be averted, that we missionaries may be spiritually ready for it, and that thousands may turn to God.

The long delay of the rains has caused the heat to be very great, almost equal to the hot seasons. In Akola the winds have been hot, and they have

A Needy Field.

THE following letter has been written for the children, but the field is so important and the need so great that we desire also to interest all our readers in the field of Bhutan.

Dear Children:

I spent a couple of months up in the hills, and brought the picture of little hill children, which you see in this paper. There was a mission school for them, but I never got time to visit it; and so as I have nothing special to write of these children, I will tell you of children in general here.

These children are very much like yourself. The boys play marbles, only they hold their fingers different, when shooting them, from American

boys. Just now there is a great rage among them for flying kites in the city. Everywhere you go, you will see them busy with this game. And little girls have dolls—not like yours, but little wooden ones painted. The other night, when we were preaching on the street, a little girl crept into the crowd, and sat down near our feet to listen, and she had a doll in her hand. I was much touched as I watched her, and remembered little girls at home with their dolls, who knew all about Jesus, and yet did not love Him or try to please Him, and were really no better than this wee woman who was trying to understand what we said. Then they make what you would call "mud pies," and in many ways are just as happy and careless and full of play as you.

But oh, how different the rest of their lives! Many of them are married in childhood. Customs sometimes takes the little girl from the mother she loves as tenderly as you do yours, and she has to go and live with her mother-

in-law who may not be kind to her; at any rate it would never take her mother's place. Then they are taught to worship and fear idols, and as they grow up some of them never hear of Jesus.

Many children go to school. Some of them like to study, and some do not, just as in America; some of them play truant, and many of them go to the Sunday schools connected with the different missions in the city. We have here two Sunday schools. My own girl Lucia and May Simmons teach in them. The other day I visited the

neighborhood of one of the schools, and the worst girl in Lucia's class met me, led me around by the hand introducing me to every one as "Look, this is Lucia's mother!" Miss Park has charge of these schools. The children are not dressed up in their best clothes. The little girls do not always come with their hair combed, or the boys with their faces clean. They sit on the floor, and sing the hymns taught them most lustily, but I fear with little regard to time. Miss Park is often put to her wits' end to keep them still.

There have been touching incidents of boys and girls who have attended such schools, and while still children have been taken ill, and died trusting in Jesus. Others have wanted to confess Him and become Christians, but the friends have forbidden it, and have taken them away from the school. Then again men have been baptized, and said they got their first impressions of the truth in some Sunday school.

Dear children, there is one way you can help

in these schools for the children, and that is by prayer, that many of them may really learn to know Jesus Himself. But remember no child in America is any better than these dear children, if he or she does not love or serve Him. I think they are worse, because they have had so much light and parents and friends who have taught them. In Romans it says, "There is no difference; all have sinned." The difference lies in our trusting in the blood of Jesus to cleanse us.



BHUTIA CHILDREN.

The Fulness of Jesus

Gideon; or, The Strength of Weakness.

BY REV. A. B. SIMPSON.

Sermon preached at the Gospel Tabernacle, Nov. 29, 1896.

"And God hath chosen the weak things of the world to confound the things that are mighty, . . . that no flesh should glory in His presence." 1. Cor. i. 27, 29.

"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor."

"And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Judges vi. 12, 14

"And the Lord said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands." Judges vii. 2.

THE strength of weakness leaning upon God, and the weakness of human strength,—this is the paradox, this is the spiritual truth of which Gideon's life is the illustration.

I. We see this principle illustrated in Gideon's call. Hiding behind his winepress and seeking by stealth to thresh a little wheat for his family without being discovered by the Midianites, the angel of the Lord suddenly appears before him with the startling greeting, "The Lord is with thee, thou mighty man of valor." Gideon felt anything but a mighty man of valor, and he must have looked it too, as he began to apologize and explain to the angel the helplessness and distress of his people, when the answer came as the Lord looked upon him, and said, "Go in this thy might and thou shalt save Israel. Have I not sent thee?" And Gideon understood that it was not his might nor valor, but the Lord's, that was to save his country. It was the strength of faith which is always the strength of weakness because it is the strength of God.

This is always the story of grace and the secret of supernatural power. It is ever a paradox to the natural mind. "When I am weak, then am I strong," is the proper inscription of every victorious saint.

God comes to the sinner and by a word of sovereign grace pronounces him forgiven, and that word makes him what it declares. He comes to the sinful soul, and says, "Now are ye clean through the word that I have spoken unto you," and that word creates the fact of his sanctification. He comes to the struggling Jacob, and by a word transforms him into the conquering Israel. He comes to the stormy Boanerges and lo, he is henceforth

the gentle John, rising above all human probabilities and natural causes. Grace speaks and it is done, and faith counts the things that are not as though they were, and Gideon, the trembling fugitive from his foes, stands panoplied the next hour in the strength of God, the mighty victor.

II. But next we see this principle in the test of Gideon's faith. Henceforth he is no longer the natural man, but the man of faith; but how weak his faith is, and how slowly it develops into maturity and confidence.

First, he asks a sign from His supernatural Visitor that he may know for a certainty that it is the Lord, and so he prepares an offering and brings it to the angel, and as he presents the kid and unleavened cakes, lo, the staff in the angel's hand touches the offering, and it is consumed in a moment in flames of fire. No sooner has Gideon's test been granted than he breaks down with a cry of fear. "Alas, O Lord God! for because I have seen an angel of the Lord face to face." Gideon is reassured by the comforting message of the Lord. "Peace be unto thee; fear not: thou shalt not die," and so he builds an altar unto the God of Peace, and goes forth to take his first step of faith and obedience.

This begins at his own home and his father's house, for there the altars of Baal are erected, and the worship of the false gods of the Canaanite is carried on beneath his own roof. Gods first command is to build an altar unto Jehovah, and offer upon it his father's bullock in sacrifice to Jehovah, and then tear down the altar of Baal and cut down the grove. Still we see the timid man and the trembling faith even in his obedience. He takes a few men and stealthily by night he secretly does what he was commanded, and in the morning his neighbors look with astonishment and anger upon the wreck of their shrine, and the evidences of Gideon's bold rebellion. They soon find out who the guilty party is and their cries are loud and unanimous that he shall die. But Joash, his shrewd father, tactfully turns aside the anger of the people by suggesting that if Baal is a true God, he ought to kill Gideon himself, and should have been able to defend himself against the insult offered to his shrine. The father's brave attitude turns the tide and God sustains his obedient child, as He ever will the heart that dares to trust in Him.

But no sooner has Gideon begun his grave task than the devil also begins to stir up his forces and resources. The Amalekites and Midianites assemble with a mighty army of one hundred and thirty-five thousand men and pitch their camp in the valley of Jezreel. Then the Spirit of God comes upon Gideon, and he blows a mighty trumpet call and lo, the people of his city and his clan gather around his standard; and from Manasseh, Asher, Zebulun and Naphtali, volunteers pour in, until Gideon stands at the head of an army of thirty thousand men.

But again we see his faith begin to falter and

once more he comes to Jehovah for a reassuring word or sign. God is very gentle with his trembling servant; He sees the true purpose of obedience and he gives him time to be sure. He always does. When God commands us to take any important step He always will grant us all the certainty and all the strength we need. Gideon asks a sign suggested by his simple pastoral life; namely, that the fleece upon the floor of the barn shall be filled with dew while all around is dry; and sure enough, next morning he wrings a bowl of water from the soaking fleece, while not a dewdrop is to be seen on flower or blade of grass. Still Gideon shrinks from going forward and once more asks a sign from God; namely, that the token of last night shall be reversed, and that the fleece shall be dry the next morning, while all the ground and grass shall be soaked with dew. Once again God answers his request and grants the asked-for sign.

There was one good thing about Gideon's second request. He was willing to have his sign turned upside down. Sometimes when we are asking guidance we want it all one way, and this is usually the reason why we are so oft misguided. We are biased in our preference. We want the dew always in our fleece, and we are not so willing that it shall be dry, but Gideon's will was so fully surrendered to God, that he was ready to take his answer either way; and so God could teach him. Not by these signs does God promise now to direct His children. For He has given to us His Holy Word, and His Holy Spirit to show us the way in which we ought to go.

We should be very careful in resorting to the lot, or by opening our Bibles at random, and the presumptuous and superstitious dependence upon arguries and portents which lead so many astray.

In the Holy Scriptures we have a standard of right and wrong upon which we can always depend for the general principles at least which should direct our actions, and in the voice of the Holy Spirit we shall always have the special guidance which we need in particular circumstances. But there are certain conditions which we must ever observe. "The meek will He guide in judgment." The yielded and willing heart will find His way. The selfish will, the heart that chooses its way and then comes to God to have Him endorse it will be very likely to go astray.

The apostles gathered, from combining all the leadings in a given case, that God was directing them at an important crisis, and so the wise man will ever bring to every question not only the general principles of the Holy Scriptures, and the special whisperings of the Holy Spirit, but also a sanctified judgment and a calm deliberate consideration of all the circumstances and providences concerned, and then will hold all humbly before the Lord in prayer, and suspend all action until impressions become absolute convictions and he can go forth with certainty and rest to follow the path that has been indicated, and leave results with God.

III. Next, we see the principle of our text illustrated in the selection of Gideon's men. It was a good thing for Gideon that he was weak and timid enough to wait at every point for God's next word. It is quite possible for us to receive a command from the Lord and then to go forward blindly to obey it, and really find ourselves at last, in some measure at least, out of God's order even in seeking to obey Him, because we did not stop and hearken all along the way for His further orders. God does not give wholesale a manual of instructions for all the future, but He guides us step by step and day by day, and it is necessary for us at every moment to hearken and obey. Had Gideon gone right on with his thirty thousand, with floating banners and clanging trumpets and patriotic enthusiasms, he would surely have been defeated and all God's promises would have failed. And so he wisely waited for his leader to point every step of the way. Beloved, we have not only a manual of instructions, but we have a living Lord, and a Leader to help us carry out our instructions. Let us walk closely with Him. For while with one breath, He says, "Observe all the things whatsoever I have commanded you," in the other, He says, "Lo, I am with you through all the days, even unto the end of the age."

This is the mistake the church has often made; she has taken a set of doctrines and rules, and bound them up in a volume of instructions, principles and rules, creeds, confessions and doctrinal principles, and then gone forth to carry them out herself. We have no hesitation in saying that even the Bible without the Holy Ghost is not a sufficient guide for the church or the Christian.

So as Gideon waits and hearkens, another message comes: "The people that are with thee are too many." And God begins to sift them, and lo, Gideon beholds his splendid army melting away like snow upon the mountains, until two out of every three have gone back at the bidding of his fears. So God still tests us and lets us retire from the tasks for which He knows we are inadequate.

Ah, brother, you think it was God that led you to abandon that work for Him? Nay, God let you abandon it, because He saw that you were afraid and would have failed, but had you dared more, you might have had more.

But even the ten thousand that are left are still too many, and so there is a second test, and God again lets them test themselves. Oh, how solemn it is to know that every step we take we are weighing our own lives, and writing our own record, and fixing our own place of service and reward!

Gideon brings them up to the water brook, and simply watches them while they drink. The most of them, intent only upon drinking, and forgetting all about the foe, kneel down on the river brink, and drink and drink till they are satisfied, oblivious of all else, and never dreaming of the enemy who may be lurking right across the stream, ready to spring upon them in the unexpected moment.

These men will not do for God's work, and so He puts them all aside. But there are a few, only three hundred, who go down to the water's edge in a very different fashion. With eyes alert they look around in every direction to guard against surprise or ambuscade, and then they just stoop down and lap the water with their hands, mouthful by mouthful, at the water's edge, watching between every mouthful for any possible surprise or assault, ready at a moment's notice to stand armed and equipped for the battle. Ah, these are God's men, and Gideon sets them aside while the others go home with the timid ones, unfit to be used of God in His commission.

Beloved, how solemn, how true all this is for you and for me! God is always bringing us down to the valley of decision, to the test place of life. He gives you some blessing, some draught from the fountain of love and prosperity, and He watches to see how you will drink, and lo, you become absorbed in your blessing; you get right down like them to drink and drink, and forget everything else. You show where your heart is, and God cannot trust you in His enterprises. Perhaps He gives you money, and immediately you become absorbed in business or pleasure, and you are not quite ready at God's call for the sudden emergency or the subtle opportunity.

Perhaps He gives you some friend, and that friend becomes more to you than Christ, or the call of duty, and He has to set you aside, not from heaven perhaps, but from His highest will. Perhaps it is some special service which is the test. He lets you have a soul or a work for Him, and lo, you become absorbed in your work, and you cannot hear His voice, you cannot watch His hand, you cannot be adjustable to His will, and, God says, "Go home, drink all you want to, 'Sleep on now, and take your rest, the opportunity is passed.'"

Oh, how the days are telling! oh, how God is testing! oh how, unconsciously to ourselves, each of us is being weighed in the balance. God help us to be watchful, to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

God does not give us notice of these tests before they come. This is an examination where the questions are not submitted to the candidates beforehand. We understand it all afterward and oh, how we wish that we had watched. It is not only for the rewards of glory, but it is for the sake of higher service here that our Master is picking out day by day His followers and preparing the vessels unto honor, which are to be sanctified and meet for the Master's use, and prepared for every good work. God wants a chosen people.

Dr. Chalmers had a phrase which might well illustrate the story of Gideon's band. It was the expression "out and out." He used to say God wanted to be "out and out." Gideon's people were "out and out." First, they were picked out from the thirty thousand and then they were picked out

from the ten thousand. There was a double selection, and so to-day God is picking out a people from even His professed followers, and then from these, yes, even from the consecrated ones, He is picking out a people who have not only received the Holy Ghost, but have followed Him truly through all the tests and all the deaths, all the way, so that He can say of them, as we read of the followers of the Lamb, in the day of His appearing, "The people that are with Him are tried, and chosen and faithful." God make us "out and out." God keep us tried and chosen and faithful. Then the "little one shall become a thousand," and the weakest saint "more than conqueror" through the omnipotence of God.

Bible Readings on the Holy Spirit.

BY REV. ADDISON BLANCHARD.

I HOW TO RECEIVE THE HOLY SPIRIT.

MANY are anxiously asking this question. Simple as the answer is, it is not apprehended. We are to receive, take, what is freely offered.

1 It will surely help us to go back again to the ground of our acceptance as saved ones. Many are justified but do not know why. They have never seen clearly how they are accepted. Their first need is assurance of salvation. Let such prayerfully, believingly, study Rom. iii. 19, 20; Isa. liii. 6; John v. 3, 4. They must see their own salvation as a gift, free, full, and once for all, and without works. Then it will be easy to take the Spirit's fullness in the same way. Many are seeking sanctification who do not know justification scripturally.

2. There is a negative preparation which the Spirit leads all souls through. It is needful to see that the old nature is never to be sanctified. It is to be killed. We come with Paul to say, "I know that in me, that is in my flesh, dwelleth no good thing." Rom. vii. 18; Phil. iii. 3.

3. We must see that in Christ we already have all things in title. Col. ii. 9, 10. It is ours to take possession of what has already been purchased. We are to be priests. I. Pet. ii. 5. But priests were consecrated with two things—blood and oil. We have received one. Let us carry out the plan and receive the oil. Our Lord calls us to service. Acts i. 8. That service requires the Spirit in power. It is our Lord's own plan for us. Let us believingly enter into His plan, and take what His thoughtfulness has arranged for. Nothing could be simpler.

The Holy Spirit is "the promise of the Father." If we know we are sons then the Father's promise is for us. Gal. iv. 4-6. "Because ye are sons," not because you are worthy. See also Acts ii, 38, 39. The Holy Spirit is "heirloom" in the family. It belongs to all the members. Psa. cxxxiii.

4. How shall we turn your minds away from trying to feel the Spirit to single faith without feeling?

a. Take the gift without looking to see what it is. Don't look a gift horse in the mouth. A friend hands you a present, a roll of bills. You take it. You don't ask how much it may be first. You take what is freely offered and thank him before you know what it is. So take the Holy Spirit.

b. Take the Spirit and let Him grow the fruits of the Spirit. Trying to feel is trying to grow rich fruit on a dead tree. Let the Spirit grow His own fruits. Take Him.

Whatsoever there is in our lives that is inconsistent must now be yielded up to the Spirit. Is there unwillingness? Yield it to Him. Is there pride? Yield it to Him. Take Him to separate you from this world and to make you dead to all its rudiments. To be in you the very boon of God toward all mankind. In Him go to any you have injured. Let Him go through, through you like light. He varnishes nothing. Ask for no veneer. Ask to be genuine, and to be dealt thoroughly with. Turn everything over to His inspection and judgment.

2. Arrange everything with a view to His staying; just as when a dear friend comes to be a permanent guest in the house, you arrange all your household to suit.

3. Give Him the supreme place. Let Him use you. He is more than power—He is intelligence; He knows what he wants done in you and by you. He has a very comprehensive plan, and it embraces many minute particulars. Let Him unfold His own plan day by day. Throw the responsibility on Him, and rest it there. I. Cor. xii. 2; Rom. viii. 26; Heb. ii. 1. See the sevenfold command in Revelation: "He that has ears to hear, let him hear what the Spirit says to the churches."

4. The walk in the Spirit will be a quiet meditative life. You will have time to talk to Him and listen to Him. It will be by no means a dull life. It will never be tame. People who live in the flesh must have excitement. Your joy is to be above with Jesus. You will live all the time a "love life" with the Lord Jesus. This is of the utmost importance, if you would go on to know the deeper things He has for you. Like Ruth you sit down while the Master feeds you from His own hand, and you glean all the more afterward.

II. HOW TO WALK IN THE HOLY SPIRIT.

1. Credit the Spirit with a steadfast purpose to abide. It is the normal condition of the Christian. He is not freaky; do not fear; He has come to stay. The need abides; the work you are called to abides; He abides. John xiv. 16.

5. Expect the Spirit to give you a spirit of discernment (Phil. i. 10; margin). Because of the want of this many a Christian that has had great blessings fails to put away the things of the flesh; He does not know he is in the flesh. He professes to live a holy life, and all the while is most un-

lovely. Beware of any life by whatever name called that does not discern the old flesh with an ever keener eye that it may know what the grace of God may give us victory over.

6. Walk in perfect openness before God and man. Never say an unreal thing; work up no natural enthusiasm; pump up no faith. Trust the Spirit for faith. Let no theory of holiness lead you into claiming what is not true. Be open (I. John i. 5, 6, 7.) Confess. Don't let evils get lodged. Unearth everything. Be genuine.

7. Be always ready to take new things from the Spirit.

a. New fillings for each duty, small or great.

b. New ground, higher ground, as the Spirit is leading you to it. Do not be afraid of the testing times. They are God's method of leading you to His great thoughts for you. They keep you from the sluggish life you otherwise would lead. They are God's call to more blessed things and to greater service.

O Christian, there is never a place of satiety; there is never a place where the old manna is to be eaten. Press on, rather be ever ready to heed the onleading of the Holy Spirit. He has begun in you for great things for this world and for eternity. Appreciate His thoughts. Be ever sensitive to His generous love. Eph. iv. 29-32; v. 1-4.

Profession vs., Possession.

BY PASTOR W. J. MOSIER, BROOKLYN.

IN THESE last days mankind seems sadly susceptible to every species of false teaching. Because people do not do their own thinking, praying, and Bible studying, they are tossed about by every wind of doctrine. For this reason we have man-made sects and doctrines innumerable; and the more error they contain, the more popular they are, so long as they appear religious.

A great evangelist who was never known to emphasize the blood of Christ has at last given his life to moral reform, and expects to bring in the millennium without the Christ. No wonder in this age of delusions, that he has a large and ever increasing following. The whole civilized world has become religious, because religion has been adapted to the carnal heart of man. The "wide gate" and the "broad way" is no longer thronged by mere opposers of Christ, but the professed Church is also pressing in.

Our Lord, in closing His Sermon on the Mount foretells this sad condition, "Many will say unto Me in that day, Lord, Lord, have we not professed Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." This clearly has no reference to His open enemies, but to His professed friends.

We see then that men may go very far in Christian profession, keep it up all through life, and be fatally mistaken forever. One may join the visible church, profess death to sin by baptism, partake of the Lord's Supper, make long prayers and exhortations, and yet not "know" the Saviour. Ritualism is blinding the eyes of millions. Dr. Gordon has clearly traced forth most of its fascinating forms to the ancient heathen religions. Even Cardinal Newman admits that they are the "very instruments and appendages of demon worship" but "sanctified by adoption into the church." Is it any wonder that Satan delights in ritualistic worship?

One may prophecy, witness, exhort, preach, and yet be unsaved. Saul and Balaam and Caiaphas were among the prophets. Many a minister has chosen his place for popularity or as a professional pastime, or for a "living." He has had an outward call, an external ordination and seeming success; but he will be reckoned with the "workers of iniquity."

One may cast out devils, do many wonderful works, organize and build churches, create a denomination, endow religious institutions, manage church machinery, amuse the worldlings, work hard in church fairs and suppers, and do a thousand things "in the name of the Lord," and yet hear his burning words of rejected love, "Depart, I never knew you."

If these things be true, would it not be well for many to institute an immediate investigation? When defaulters multiply, shrewd men watch their most trusted employees. When buildings fall, people look well to the foundations of their own. When titles are disputed, possessors of real estate rush to the Recorder's office. When the old landmarks are removed, the surveyor is engaged. When counterfeits are plentiful, we are careful to prove the coin by its ring. When the bank weakens, we want our deposits. But why this watchfulness in temporal things, and carelessness in spiritual things? "An enemy has done this." The god of this world hath blinded the eyes of a great many professors, lest the light of the glorious gospel of Christ should shine unto them. But soon the Lord will come, and His angel will lay hold on the dragon, that old serpent, the devil, and bind him a thousand years, and cast him "into the bottomless pit, and shut him up, and set a seal upon him, so that he may deceive the nations no more till the thousand years are fulfilled." And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, but after that he shall be cast into the lake of fire, and his delusions shall be ended.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls."

Christian Science vs., Divine Healing.

By the Rev. H. C. Waddell, Superintendent of the Shalom Bible Training Institute of Beulah, East Oakland.

"For Satan, himself, is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness, whose end shall be according to their work." II. Cor. xi. 14, 15.

THESE are the words of the Apostle Paul. They were applied in his day to "deceitful workers" who were "transforming themselves into the Apostles of Christ." This is like Satan, to so appear as an angel of light. It belongs to the art of his ministers to so transform themselves. It is not in appearing as evil that Satan and his servants have the greatest power, but in appearing as good and beautiful—as angels of light. How adroitly this has been done in what is known as "Christian science," to which theory and practice the words of the apostle may be applied most directly. It is in the nature of the cunning craftiness of the "deceiver and the Antichrist" to so counterfeit the works of Christ as to beguile the unwary and lead them away from the simplicity of the truth in Jesus. Divine healing being revived among the disciples of the Lord, Satan sees his opportunity, and invents a system to entice and destroy, while confounding it with the gospel and calling it Christian. Our principal reason for speaking here against this practice of Christian science is that many insist upon it being the same as gospel healing or Divine healing as held and taught by the Christian Alliance and other evangelical Christian bodies. There is no likeness whatever and not a particle of sympathy. Christian science, and all pertaining to it throughout, we believe to be an evil, while we admit that many excellent people are deceived into it.

There is a trinity of evil as truly as there is a Divine trinity. While there is revealed in the Scriptures the Father, Son and Holy Ghost, there is revealed also the father of lies, the son of perdition, and the spirit of antichrist. Satan is personal and seeks in his time relations to counterfeit the Divine and to destroy it. To those who accept God's Word as authoritative no argument is needed here, and to such we are now speaking. The nature and limits of the treatment of the subject forbid more at present. Yet there is more, and from the basis of science or philosophy in dealing with occult powers of evil as truly as from the Scriptural basis we may find this to be so.

Proceeding on the basis of the text, in the search of the Scriptures in the light of present day knowledge and experience we find "Christian science" to be a psychological power, founded in a false theory of life and existence, and at every point counterfeiting certain truths in revelation, while utterly opposed to all reason. We see how the Egyptian magicians withstood Moses before Pharaoh, counterfeiting the Divine miracles with their subtle arts of necromancy. All through the history

of Israel, occult arts were forbidden as the outgrowth of practical idolatry and the worship of evil spirits. Witchcraft, sorcery, magic, divination, soothsaying and such like, were put under condemnation of the Divine law, because of their origin in the Evil One; and because of their ruinous effects upon the souls of men in perverting the ways of God. Witchcraft or the exercise of thought force as dynamic, for selfish ends, and the resistance of God's will, is classed in the New Testament with murder; and we read that early Christianity met this everywhere as it went forth to proclaim Divine life and salvation to man in spirit, soul, and body.

At Ephesus, when the gospel was received, the people brought forth their books teaching curious arts, and burned them. Simon, the sorcerer of Samaria, gave out that he was the great power of God and bewitched the people, and even offered to buy the power of the Holy Ghost with money. We do not need to search deeply to see that the true power of God has always been followed up by a false power pretending to be true, and so blinding and deceiving many. It is no wonder, then, that there being a true power of Divine healing by faith in the Lord Jesus Christ, there should be a false power calling itself Divine and Christian, even; for this is in the natural order of things. Gospel healing finds its counterfeit in "Christian Science."

To see this clearly let us ask, What is the ground of gospel healing? The answer is, The atonement of Jesus Christ. He died to save us in our bodies as truly as in our souls and spirits. He bore not only our sins on the cross, but our sicknesses and our pains. We see as His followers that He has purchased our bodies and that we are not our own, and they are now to be yielded to Him to His service and His glory. Divine healing in the gospel is the fulfillment of the law that God established with His people as their healer at the waters of Elim, as recorded in *Exod. xv*. A statute of healing was established in Israel and was fulfilled throughout the Mosaic covenant so long as the people were obedient to God's voice. It was part of the Divine economy in the Old Testament. And so we find it in the New. We do not have to read between the lines, but to read the lines in faith to find it throughout. Jesus is the end and fulfillment of the law, and He did most surely prove Himself to be the Great Physician. We see this in His personal ministry and then in the law of the cross we see it embodied as part of the gospel system, just as the remission of sins is part of it. And without it the gospel is incomplete in its proclamation. "According to your faith be it unto you" is the law of faith. And the foundation upon which this law rests is the fact that Jesus Christ, in His own bodily sacrifice, made provision for our deliverance in our bodies from the bondage of the law of sin and of death. That the church has borne witness to this during all the centuries needs no more to attest it than the record of history. Dr. A. J. Gordon, in

his "Ministry of Healing," has given an array of evidence that will convince the most skeptical who is open to conviction, and the widespread evidence to-day in multitudes of cases in this and other lands, puts it beyond the shadow of a doubt that Jesus is "the same yesterday, to day, and forever."

But what now is the foundation for "Christian science," sometimes called "Christian healing," and sometimes "Divine healing?" There's nothing in the name save what the name means. To call a thing Divine does not necessarily make it so. The foundation of Christian science healing is to be found in the platform of Christian science, which—let us consider for ourselves. Here it is in substance:

All is mind; there is no matter. All is good; there is no evil. Sin, sickness and death are illusions or beliefs of mortal mind. Mortal mind itself is a myth and has no real existence. The Divine mind and its idea, man, is all. There is but one mind, that is God. God is principle, life, trust, love. God cannot be sick, sin, nor die. Evil never really had an origin; it is only in appearance. Disease is a belief of the senses. They themselves (the senses) are false, or "personal lies." Therefore, deny the senses. Deny all sensible existence. Deny the fact of evil. Affirm the allness of mind and of the good. In the face of everything argue your point, and so heal the sick.

A tree is known by its fruit. As so also a corrupt tree cannot bring forth good fruit. From this tree of Christian Science we judge in the light of reason and the light of God's Word as to what kind of healing will come forth. It is not the argument that heals, but the mental mesmerism generated through the affirmation of this false theory that does the apparent healing, binding the soul for the sake of the body and acting as an opiate upon the physiological powers. The point at which gospel healing and Christian science most nearly touch is in the law of faith. And this law Christian Science has most adroitly used in all its perversions of the gospel. Just consider the platform to see how necessarily far apart the two systems must be, however seemingly near they be in the point of law. A true law may be put to bad use, and it is so in this case. Christian Science says little about faith, but much about understanding, meaning thereby the inner knowing of the "mystery of iniquity" which is called the "Divine principle."

Then in the attitude of faith there is a likeness of position between Divine Healing and Christian Science. But the point of wide difference is again in foundation reasons for the attitude. Faith always begins with an apparent contradiction, calling things that are not as though they were. But this attitude and action rest upon God's Word, in beholding the Divine, spiritual reality, and so overcoming the difficulties that may appear to the senses.

Faith does not deny the reality of sickness, sin,

death, the power of Satan and of the world; but sees a mightier reality in God and so laying hold overcomes as a higher overcomes a lower. Faith is life in the unseen with God, the very proving of the unseen realities. It is just the inward sense that is opened through implicitly trusting the Word of God. It is not dependent upon any psychical faculty; indeed this may hinder it. It is just believing God so simply and strongly that it becomes impossible to do otherwise. And upon this basis of thought it has the right to affirm Divine conditions and to deny conditions not Divine. The evil genius of Christian Science having perceived this, stole it and has put it to use in the methods of affirmation and denial which are exercised in mental treatment of diseases.

But the basis of attitude in Christian Science is necessarily different from that of living faith through Jesus Christ. Christian Science denies the power of disease because it says there is no disease, and no body to be diseased. It lives in a continual contradiction, and to find any rest at all one has to get into the mesmeric dream state in which all sensible existence is a negation. Immediately following hard upon this is the denial of all moral and spiritual distinctions and differences, and a consequent disregard for everything like law and authority in the world of thought.

There is no responsibility in Christian Science, for God is not a personality, but a mere principle, and man, His idea, is bound by no law, but such accommodation as he can make of himself in this fearful confusion. Sin or lawlessness, whether in body or mind, is but a dream and a dream to be changed at will by argument or projection of thought force. What phases of this dream will be argued down? It is safe to say that only those phases that do not gratify the self desire. This is the very essence of the practical outcome of such a system—or rather want of system.

In gospel healing it is recognized that disease or sickness may be disciplinary, and that in order to healing the first thing necessary is that there should be repentance. Not so in Christian Science, for there is nothing to repent of. The subject or patient is just holding a belief and when he gives up the belief of sickness for the belief of health, then he is well; for disease is just "belief of mortal mind."

Again, in Divine healing it is recognized that sometimes it may not be in harmony with God's will to restore a sick person, and then there is no resistance. The prayer of faith is always in accordance with God's will and for His glory; and such a thing as undertaking in a professional way to heal the sick and to so advertise is blasphemous to the mind of the true follower of Jesus. And then the receiving of wages for this practice of healing is making merchandise that in God's eyes is as unholy as Simon's offer to purchase the gift of God with money.

Again, Christian Science treatment is an exercise

of thought force that is nothing short of the counterfeit of the prayer of the Holy Ghost. Thought is the connecting link between the theory and the practice. Thought as force, I mean. Thought as the essence of the soul. This is the practical basis of operation. The ground of action is in the world of thought, the world of psychic force; and a strong, subtle medium who is given over to this practice and the principalities and powers that control it may accomplish much in the way of wonder; but when it meets the simple power of faith in Jesus under the power of direction of the Holy Spirit, it can do nothing. Praise God, there is a power that can search out the hidden wickedness of this modern sorcery and overcome it in the name of Jesus! Living prayer in His name—which, as the prayer of the Holy Spirit, is the mightiest power in the universe and this can not be corrupted. He that attempts to pray falsely in Jesus' name will meet the destroyer.

We are living in fearful, though glorious, times, and the issues of life and death are thickening about us. The great battles of the soul world are drawing on, and over against the occult forces of evil are being arrayed the hosts of the Lord. There is no escape from the warfare and there is no place of safety but under the shield of God—which is the name of Jesus Christ. Christian Science with all its deception is just one of the agencies that has been gathering and is gathering for the warfare in "the heavies," which warfare will find its counterpart in the coming conflict of the earth."

"I Am Coming!"

The Greek of the words of Jesus recorded in John xiv. 3, has a sweeter significance than that given in our English version. "I am coming," said our Saviour. Amid the dissonance of earth's discordant jangle, how sweet the harmony of these words falling upon our ears from the lips of the Prince of Peace, "I am coming."

Just when our souls are ill at ease by the disturbing elements within and without the church, the sweet influence of the Master's "I am coming!" is like His "Peace! be still!" to the discomfited toilers, amid the storm troubled waters of Galilee.

How like little children we are. How easily the little ones are disturbed in the absence of the mother; she has left her dear ones, and has gone to an upper room in the home to prepare for them a resting place. Something occurs in the room below that disturbs the children; they murmur, or cry out; you cannot quiet them; "they know not the voice of strangers, but from the room above the mother calls: "I am coming!" that voice they know, and it comforts them for a season.

Still the mother lingers, and the little ones grow restless again, and in answer to their cry, comes again, in tones of a mother's love, "I am coming!" and the troubled hearts of her beloved ones are comforted. We are reminded of the promise, "As one whom his mother comforteth, so will I comfort you."—*Sel.*

THE CHRISTIAN ALLIANCE

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THE CHRISTIAN ALLIANCE,
252 WEST 42D STREET, NEW YORK.



WE DESIRE TO CALL ATTENTION to the proposed conference to which allusion has already been made in our columns in previous numbers, and which a number of brethren representing various evangelical denominations and centres of Christian thought and life have proposed to call in the city of New York during the last days of the present month and year.

The immediate object of this conference is to celebrate what is really the nineteen hundredth birthday of our Lord Jesus Christ. The ultimate, and really most important aim is to gather the children of God together in a season of waiting upon Him, with a view to better understand His present thought and will respecting the condition of Christian life and work in all the churches of Christ, and especially the great work of the world's evangelization. We publish below a call which has been sent to a number of ministers and others interested in the proposed movement, and which, we trust, will receive a very wide response as well as a very emphatic endorsement from all who have been feeling and thinking deeply and painfully upon these solemn and urgent questions. The meetings will be held in the Gospel Tabernacle, 44th Street and Eighth Avenue, with the exception of the opening and closing Sabbaths, when the services will be held in the larger halls of the vicinity, for which arrangements have not yet been fully provided. All who desire accommodation should write immediately to our various Homes, which will be open during the holiday season to the fullest extent possible, and a committee of arrangements will be called to make provision on the most economical terms for those who may be crowded out of the Institute, Berachah, etc. All persons who desire accommodation should write to the Secretary of the Committee of Arrangements, 690 Eighth Avenue, New York.

While in some respects the season may be con-

sidered inopportune on account of the social engagements of the holiday time, in others it will, no doubt, be found especially favorable. It is the time when teachers and many others engaged in professional work have a vacation, when students are at leisure to interrupt their classes, and when even business in some respects is partially suspended. Christmas and New Year days are public holidays, and counted in with the Sabbaths of the conference will give four days of leisure for a large number of working people to avail themselves of the special opportunities of this gathering. We especially ask the prayers of our friends that the seal of God's approval may rest upon this gathering. Any of our brethren in the ministry or others who are led to communicate with us and present any suggestions by which the mind of the Lord may be more fully understood for this important convocation may address Rev. Arthur T. Pierson, D. D., 1127 Dean Street, Brooklyn, or the editor of this paper at the office above. The following is the call that has been issued :

A SOLEMN CALL TO GOD'S PEOPLE.

"The close of the present year, 1896, really brings us to the end of the nineteenth century, as it is admitted that the so-called æra Dionysius (A.D.) began four years too late. If so, the birth of our blessed Lord reaches this year its nineteen hundredth anniversary.

"Surely, this is a fit season for a very unusual celebration that should be no ordinary holiday with its worldly gayety and display, but a true holy day unto the Lord, with a grateful commemoration of the birth, life, death, and resurrection, of Jesus, and a devout humiliation in view of all past unfaithfulness to His doctrine, His example, His commands, and His great commission, and a more complete separation unto a life of holiness and of service.

"It is but too sadly obvious that never in the history of these nineteen centuries has the world more encroached upon the church, or the church been more assimilated to the world. The amazing decline in doctrinal soundness, the decay of vital piety and spirituality, the godless extravagance prevailing even among disciples, the abounding conformity to the world, the practical denial of Christian stewardship, the neglect of private prayer, the growing indifference to public worship, the vastness of the unoccupied field of missions, and the utter inadequacy of present means and methods to overtake this destitution,—these and many other evils and perils now confronting us, demand such a new standard of holy living and giving, praying and preaching, denying of self and serving of God, as can never become actual without a new Pentecost from above.

"After much prayer and conference among brethren, it has been determined to call a ten days' meeting at New York city from Thursday, Dec. 24th, to and including Sunday, January 3rd, 1897.

"To this gathering, in which no name will be

known as the centre of attraction save Jesus only, all disciples who love His name, trust in His blood, own His authority, honor His Spirit, and wait for His coming, are cordially invited. The meetings will be held at the Gospel Tabernacle, Eighth Avenue and 44th Street, at 10 A. M., 3 P. M. and 7 P. M. daily, except on Sundays, when Carnegie Hall is to be used for the assemblies.

"Those who cannot meet with us are as cordially invited to join in prayer for a new effusion of the Holy Spirit on all disciples, the immediate opening of all doors now closed to mission advance, the raising up of an adequate missionary force, and the universal awakening of disciples to the duty of a world's evangelization.

"It is proposed to crown and complete this gathering by a spontaneous offering to world-wide missions, to be distributed according to the choice of the individual contributors, so far as designated; the remainder to be used as may be determined by a committee appointed by the conference.

ARTHUR T. PIERSON."

REV. ARTHUR T. PIERSON has begun his series of meetings in the Gospel Tabernacle and American Theatre, which promise the most important spiritual results. He speaks every afternoon and evening at 3 and 8 P. M. in the Gospel Tabernacle, except Mondays and Saturdays, and on Sunday afternoon and evenings at the same hours in the American Theatre, Eighth Avenue and 42nd Street. The opening service, notwithstanding a very stormy and inclement season of weather, was well attended and deeply interesting, a number of souls having accepted the Saviour, and many others brought under conviction for deeper spiritual blessing. All Bible students and all the children of God who are seeking rest and power are particularly invited to attend the afternoon Bible services at the Tabernacle, where all will be welcomed and, we are sure, helped.

AN INTERESTING FAREWELL MISSIONARY MEETING was held in the Gospel Tabernacle, Eighth Avenue, and 44th Street, on Tuesday evening, Dec. 1st, for the purpose of bidding adieu to a little party of missionaries on their way to China. It was the last public address of Rev. D. W. Lelacheur, Superintendent of our work in China, prior to his leaving for the field. Mr. Lelacheur has been with us for six months, and his visit has been made a great blessing to all sections of Alliance work. Sacrificing all considerations of personal rest and family comfort, he has gone about from city to city, visiting the principal centres of the United States and Canada, and holding missionary meetings as well as attending our great conventions, and speaking to thousands of the claims and needs of the vast population, for whom God has made him a steward of the gospel. It is needless to say that his messages have been most heart-stirring and greatly blessed to the awakening of new missionary interest everywhere.

He will go back to his field with his personality vividly impressed upon the hearts of thousands, and their prayers will follow him to the ends of the earth. He gave a brief and tender parting word, and accompanied by his dear wife took leave of hundreds of friends who gathered around them at the close of the meeting. Mrs. Lelacheur will accompany him to the coast, and then return to her home in New England. The meeting was also addressed by Miss Dora Campbell of Kenwood, New York, who has since left for South China to join our little band in Macao. Miss Agnes Cooney, who will accompany her on the journey and who is also bound to the same field, was not able to be present as her farewell meeting was being held in Syracuse the same evening. They both sail from San Francisco on Dec. 10th and will reach Macao early in January. Miss Campbell and Miss Cooney have endeared themselves to a very wide circle of friends. They have both been for years students in the New York Training Institute and go forth to their life work fully equipped by a thorough spiritual training and the special presence and power of the Holy Ghost. May God bless them and make them a blessing.

MR. LELACHEUR WILL HOLD MEETINGS on his way to the Pacific coast according to the following programme as nearly as possible: Berne, Ind., Sunday, Dec. 6th; Findlay, O., the 7th; Columbus, the 8th; Cincinnati, the 9th; Wheaton, Ill., the 10th; Chicago, the 11th; St. Louis, Sabbath, the 12th; Kansas City, Monday, 13th; Denver, Colo., Wednesday, 15th; Los Angeles and the points of Southern California, Sabbath, Dec. 20th and following days: San Francisco and Oakland, Sabbath, Dec. 27th to 28th; Tacoma, Wash., about Thursday, the 31st; Seattle, Wednesday, Jan. 8th, and farewell meetings in San Francisco and vicinity just prior to sailing on Thursday, Jan. 7th, *via* Honolulu and Japan. Mr. Lelacheur may be addressed at these points through the general post office about the dates above mentioned.

IMPORTANT CORRECTION.—In our notice on the back of this paper in the issue of Nov. 27th, an important typographical mistake was made, fitted to mislead our friends and entail on us a serious loss. It was the announcement of premiums to be given for clubs of four, including a copy of "Larger Outlooks on Missionary Lands." Our readers can see that the premium offered was out of all proportion when the deduction of price on the paper is considered. They will therefore kindly consider that offer as cancelled and all the announcements in that issue superseded by the offers on the *second and third* pages of the cover of this paper. We are sure all our friends will agree with us that no such liberal offer has ever been made by any journal as we present in this page, and that no such opportunity of securing a magnificent copy of the Bible at a merely nominal price has been afforded them.

CHRISTIAN WORK.

Dr. Robert Whitaker McAll.

THE PARIS EVANGELIST.

IN his youth botany seems to have been his favorite pursuit, and after his father's death, we find the son in an architect's office, first in Manchester, and subsequently in London; but in 1844, while sitting in a metropolitan chapel, it was borne heavily on his mind that it was his duty to become a minister; and in September of the same year he entered the Lancashire Independent College as a student. Among his fellow students were such honored ones as Alfred Vaughan, Alexander Raleigh and Enoch Mellor. Before his student's course was completed he accepted a call to Sunderland. He resigned the oversight seven years afterwards. A new place of worship in the town was built for him. But, alas! his strength was exhausted and he broke down. In 1855 he removed to Leicester, not, however, before the claims of the church and congregation at Bond street in that town had been repeatedly put before him. After ten years of successful work he resigned the pastorate at Bond street and preached in a new chapel in London, built from his designs. Believing that the proclamation of the gospel should be without money and without price, Mr. McAll, supported by his deacons, swept away the whole machinery of pew rents and fixed contributions, and threw himself unreservedly on the Christian willingness of the people.

How dear Dr. McAll's memory was and is in Leicester the following is a proof. In 1894 there was unveiled in the London Road Chapel, in the presence of a large number of friends from Bond street and other Christian communities, a memorial tablet as follows:

To the honored memory of

Robert Whitaker McAll, D.D., F.L.S., First Pastor of this Church, Founder, and for twenty-one years Director of the Evangelical Mission in France, created by the French Government Chevalier of the Legion of Honor.

Born 1821, died 1893.

Co-worker with God.

In 1866 Mr. McAll, in consequence of difficulties at Leicester, much to the regret of his people, left the town for Grosvenor street chapel, Manchester. While there he had the courage of his opinions, and attended a meeting called on behalf of the Fenians condemned to death.

At the autumnal meetings of the Congregational Union in Manchester, in 1867, where Mr. McAll filled the office of secretary for the second time, he met Mr. Feuston, who was then on the eve of quitting his charge at Lozells, Birmingham. He insisted that Mr. McAll should succeed him, but his stay there was brief, though his ministry was emi-

nently successful and acceptable, and he moved thence to Hadleigh, in Suffolk, a sphere which had for him peculiar attractions.

In 1871 the great work of the Paris Mission was commenced. France, humbled, bleeding, sore, in agony and distress, deeply stirred Mr. McAll's sympathies. Thither he and his wife went in August to distribute tracts. On the point of leaving, an intelligent workman, who could speak a little English, came forward and asked him if he were not a Christian minister, much to the surprise of Mr. McAll, who was wearing a tourist suit. "Sir," the man continued, "I have something to tell you. Throughout this whole district, containing tens of thousands of workmen, we cannot accept an imposed religion. But if any one would come to teach us religion of another kind—a religion of freedom and reality—many of us are ready for it." That was a call not to be set aside. Advice was sought amongst Christian ministers in Paris. There reply was, "Come," and they went with few friends and few funds. "You'll excuse me, Mrs. McAll," said a lady belonging to the Hadleigh congregation, "but I think you're going on a wild goose chase."

The wild goose chase resulted in a mission supported by Americans and English, commencing with four mission rooms in 1872, which became in the course of time thirty in Paris and its suburbs, and more than eighty in the departments. Nothing was simpler than the form of invitation distributed at the doors of the mission rooms—"Des amis Anglais, desire de vous parler de l'amour de Jesus Christ (English friends desire to speak to you of the love of Jesus Christ)."

One cause of Mr. McAll's success was his habit of renting shops as preaching places. A working man in his week day dress will not enter a handsome church or chapel. Another cause was the placing of friends outside to invite the people to enter. In this way a young woman who was on her way to drown herself in the Seine was saved.

For his work Mr. McAll was qualified by his personal gifts. A physiognomist would see in him a large amount of benevolence accompanied by great firmness of character. His kindly spirit and remarkable courtesy of manner, writes a friend, were all calculated to gain the hearts of the French. The kindly handshaking and friendly smile which awaited the audience at the door of the mission room, where Dr. McAll had been presiding, as they went out, had no doubt the effect of making them more ready to come again and hear the gospel message. Incidentally, perhaps, when speaking of his "first little sermon in French," Dr. McAll gives us another indication of the cause of his success. "When Robert was a little boy," writes his wife, "his father had an assistant at St. George's, Macclesfield. 'Oh, papa, I wish you would let Mr. Leigh preach always. Why don't you?' 'What makes you say so, Robert?' 'Oh, papa, because he is so short.'"—*Christian World*.



To the Junior Missionary Alliance.

Dear Children:

We have heard from many sources how much you appreciate the letters from missionaries which have appeared in the "Corner" from time to time showing how God is accepting your prayers and money for the spread of the gospel among heathen children. Those of you who have seen and heard Samuel, the boy from the Soudan, can fully realize that the work among heathen children is most important. Four years ago, Samuel was living in darkness in heathen Africa. Now he is a power for God. Mr. Francis of the Soudan, and Mr. Reid of the Congo say that he is no exception either—that there are many boys and girls in their stations just like him, who are good liver as well as talkers.

You see a child convert has the advantage over a grown up convert because it has not formed bad habits, nor served Satan so many years. And then they make the best missionaries. You remember Mr. Campbell of the Congo told you in his letter how they go and visit their people on Sunday and scatter broadcast what they have heard during the week on the station.

They are taught that whatever they know about God they must go and tell some ignorant one at once. Do you American children pay off such debts as freely and quickly as they do?

One day Mr. Trice gave them some talks on the verse, "Ye are bought with a price." As soon as he had finished, Mary, one of the mission girls, wrote a letter to her father who is a slave dealer, saying: "Father, you must stop buying slaves because it is not right before God. The Bible says that we are all 'bought with a price.' Jesus has already paid the price for us, so you ought to let them free."

Mrs. Franklin of Akola, India, writes as follows about dear little Kasha:

"When he was sick with measles, his faith was very simple and sweet. He is a very good boy, especially since his baptism last March he has lived a life that reflects Jesus. I never have to punish or even reprove him."

The following letter from Mr. Trice to one of our bands in California speaks for itself.

We hope that other missionaries who are teaching children in heathen lands will follow the good example of Mr. Trice, Mr. Campbell, and Mrs. Franklin in writing us facts to show that children's

work is most encouraging and that God always blesses it. You remember when the disciples wanted to turn the children away, Jesus said: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."

Your friend in Christ,

E. M. BRICKENSTEEN, *Sec'y.*
692 Eighth Ave., New York.

(Mr. Trice's letter to the "Esther Band" of the Junior Missionary Alliance).

"Dear Children:

"Your good letter has been with us nearly a month, and I regret not having answered it sooner. I have been away from the station a great deal, and very hard at work while at the station both night and day.

"The girl you have pledged to support is one of our most promising girls for future Christian work. She has been with us nearly two years; she goes to our mission school, and is being trained to such housework as will be useful to her, when she becomes a woman. All our mission girls are given to us by their parents in a written agreement which they sign in the presence of witnesses. They agree to release all control over them, and leave them with us until they are twenty-one years old. Then the little girl becomes a real member of our family, and we treat her as we would treat our own child. Priscilla is about twelve years old, and is well grown and developed for one of that age. She was converted last year and baptized, when she joined our church. I believe she really loves our Lord Jesus. Of course, she does not really understand the principles of Christianity like you little girls who are brought up in a Christian home surrounded by Christian influences. She never knew the blessedness of little Christian associates who were clean and pure in their habits and language. In our home here we have to keep them shut in from the awful sin and bad influences around us, so they will only know Christ and His love, as they see Him through us, until they are old enough to know the Holy Spirit.

"I know you will pray for us, as you see the need of our being very much like Christ. Priscilla is now reading in the Bible, and can do small examples in addition. She will soon be able to write you a letter with her own hand.

"We have school about four hours every day except Saturdays and Sundays. The rest of the time is spent profitably at prayer meetings, house-keeping, work in the yard, washing, ironing, choir practice, Sunday school, etc.

"We will be glad to hear from you often, and if you know of any one who wishes to take the support of another girl, please let us know.

"Yours truly,

"I. A. L. TRICE.
"Of the Soudan Mission, Africa."



One of the Sufferings of a Chinese Girl.

WE put before our readers a very sad side of the life of the young girls in China:

"The most important part of a Chinese girl's dress is her shoes. So tiny, of colored silk or satin, most tastefully embroidered, with brightly painted heels just peeping from beneath the neat pantalets, and the feet are supposed to merit the poetical name of 'Golden Lilies.' But how sad it is to discover that such a result is produced by indescribable torture, and that the part of the foot that is not seen is nothing but a mass of distorted or broken bones! This little foot is produced by applying narrow cotton bandages about three yards long, when the girl is about six years old. One end of the strip of cotton is placed beneath the instep and then carried over the four small toes, drawing them down beneath the foot. Another twist draws the heel and great toe nearer together, making an indentation beneath the sole. When all the cloth has been used, the end is firmly sewed down, and the feet are left for a week or two in that condition.

"Clean bandages are now and then put on, but the change has to be very rapidly effected, or the blood begins again to circulate in the poor benumbed feet, and the agony becomes almost unbearable. Frequently during the process a girl loses one or two toes, but she feels repaid for the pain by being the possessor of still smaller feet. For the first year or two the girl suffers constant pain. They use many devices to try to benumb the feet and relieve the agony. Through the weary summer days, instead of romping and enjoying the fresh air and sports with brother, the poor little girl will lie restless with fever upon her little couch, and when the cold nights of winter come, she is afraid to wrap her limbs in any covering, else they grow warm and the sufferings become more intense.

"When the feet are first bound she moves about by placing her knees upon two low stools, moving them alternately with her hands. At last the much desired smallness is obtained, the feet are deformed for life, and she is greatly admired by all her friends.

"If a girl is not betrothed until she is ten or more years of age, one of the first questions is, 'What is the length of her feet?' The small-footed Chinese ladies hobble and limp along (about as American ladies would walking upon their heels), supporting themselves by placing one hand on a

child's shoulder, or by means of a strong staff. Three inches is the correct length of the fashionable shoe, but some are only two. Women whose feet are not so small, though tightly bound, manage to walk some distance. Their movements are as the waving of the willows, sings the Chinese poet.

The custom of feet-binding has no connection with religion, and is not prescribed by the law of the country. Indeed, no small-footed woman is allowed within the precincts of the Imperial Palace, and no Manchu woman binds her feet. It is only an aristocratic, heathenish custom, and nothing but the spread of Christianity, and the growing up of that Christian public feeling which teaches compassion for the weak, can abolish foot binding from Chinese homes."

Does this not appeal to your hearts, dear young friends?

What will you do, what will you give, what will you suffer to bring the joy of the knowledge of Christ to these suffering sisters?

Joyfulness and Usefulness.

"**A**BOVE all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself.

"But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all sufficient, soul-satisfying portion of Him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own precious word."—George Müller.

God's Dispensational Plan.

BY W. RUSSELL, (Evangelist.)

The glorious sun has risen
On Eden's sinless plains,
And over all creation
The great Jehovah reigns.
But fiendish hate has covered
The great domain with blight,
And all creation groaneth
Through one dark scene of night.

The clouds are slightly rifted,
An Enoch comes in sight;
He walks with rod these hundred years
A monument of right.
But angry clouds again hang low,
Corruption's at its height,
And bursting fountains high and low
Bring on the second night.

Faithful father Abraham
Bespeaks some brighter days;
He seeks the city far away,
Nor with his kinsmen stays.
But Jordan's plain and Sodom's gain
Lure Lot from Abram's side,
While sin and shame in every form
Bring on dark eventide.

Again sun, moon and stars appear
On Palestine so fair;
While flocks and herds of Jacob's sons
Her rich green pastures share.
But jealous hate again holds sway,
Proud Pharaoh's boasted might
Soon shrouds the sky in inky black,
And wraps the earth in night.

But soon the darkness disappears,
The weary march is o'er;
God's chosen race has reached its home
On Canaan's happy shore.
Once more revolving time has brought
The demon foe of right,
To crush the Saviour of the world
In Calvary's awful night.

The Resurrection morn has come,
Our sun in glory glows;
This wondrous age is sweeping on
To reach its speedy close.
Untiring time is flying past.
On wings of fiery light;
The sun has set and earth is near
The Tribulation night.

But hark! the glorious King shall come
To wake the Jews to tears;
To hurl usurpers from earth's thrones,
And reign a thousand years.
Then for a season Satan loosed,
Shall fill the world with fright;
While fearful woe and cruel death
Shall end earth's final night.

Then we shall stand before the Lamb,
When earth and seas are dried,
And sing Redemption's Song to Him
Who judges quick and dead.
God's own eternal day shall dawn,
The Lord Himself its light,
And white robed saints forever sing,
"There shall be no more night."

FOUR-FOLD GOSPEL SONGS.

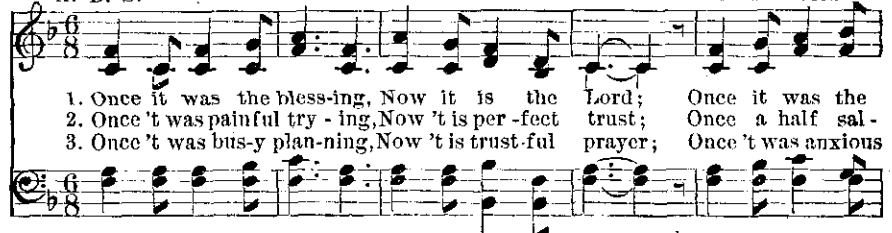
247.

Himself.

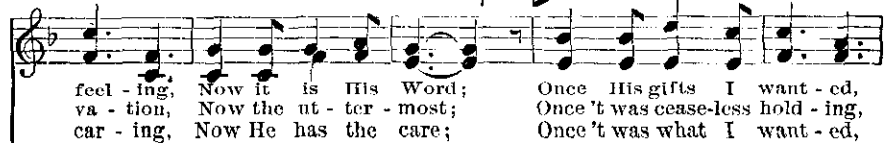
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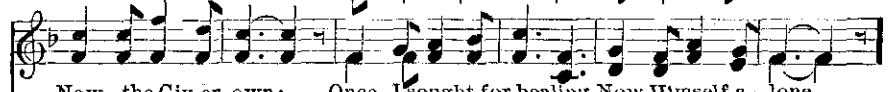
A. B. SIMPSON.



1. Once it was the bless-ing, Now it is the Lord; Once it was the
2. Once 't was painful try - ing, Now 't is per -fect trust; Once a half sal -
3. Once 't was bus-y plan -ning, Now 't is trust-ful prayer; Once 't was anxious



feel - ing, Now it is His Word; Once His gifts I want - ed,
va - tion, Now the ut - ter - most; Once 't was cease-less hold - ing,
car - ing, Now He has the care; Once 't was what I want - ed,



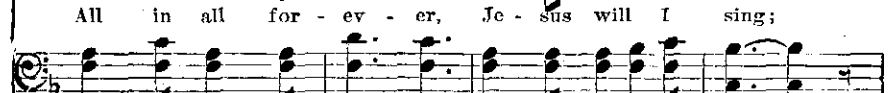
Now, the Giv-er own; Once I sought for healing, Now Himself a - lone.
Now He holds me fast; Once 't was constant drifting, Now my anchor's cast.
Now what Je-sus says; Once 't was constant asking, Now 't is ceaseless praise.



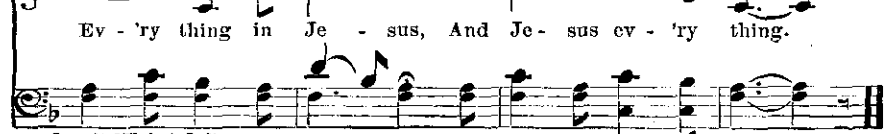
CHORUS.



All in all for - ev - er, Je - sus will I sing;



Ev - 'ry thing in Je - sus, And Je - sus ev - 'ry thing.



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4 Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

5 Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

(164)

Re-printed by request.

A Neighborly Chat.

BY HARRIETTES BAINBRIDGE.

"Where is your faith?"

You talk of "little money,"
Of "hardships" day by day;
Of sadness and depression,
Reclouding all your way.

You say that you are sickly,
And always will be ill;
Your faith is set on weakness,
On physic, poultice, pill.

You bring me paregorie,
You offer what you know;

I tell you Christ's my Healer,
For I have proved Him so.

I love the blessed Scriptures,
They teach me Jesus "took
Our sicknesses and sorrows;"
And I believe the Book.

His life's a precious fountain,
For body and for soul;
I drink the "living waters,"
And Jesus makes me whole.

I've found His grace sufficient
For sin and sickness too;
Minerva, "look to Jesus,"
There's health in Him for you!

SABBATH SCHOOL

Lesson for December 20, 1896.

BY REV. W. H. WALKER, BATH-ON-HUDSON, N. Y.

THE BIRTH OF CHRIST.

Matt. ii. 1-12.

Golden Text.—“And the angel said, Fear not, for behold, I bring you glad tidings of great joy, which shall be to all people.” Luke ii. 10.

THE HISTORICAL EVENT.

The birth of Christ, the central event of all history! The past looked forward to it, the present looks back to it, and in the glory of the future there will ever be a remembrance of the incarnation. Christ having taken a human body, will never put it down again. The wonder of eternity will be the mystery of godliness, God manifested in the flesh, and the ages of eternity will but exist to unfold the depths of its meaning.

The record of the birth of Jesus in Matthew is in harmony with the rest of the gospel. It is the gospel of the King, and in it the birth of the King is celebrated, the royal city is named, and the wise men inquire for the King.

Jesus was born. This is not remarkable, seeing that all other men have been born. In John i. 14, we read, “The Word became flesh, and dwelt among us. He Himself had something to do with His own birth. He came and became, that is, He existed before as the Eternal Word, and willed to come, and was sent from the place and the glory where He was before.

Jesus was

BORN IN BETHLEHEM.

This was the royal city and the place prophecy marked out as the birthplace of the Messiah. The Jews knew of this prophecy, and when the wise men came inquiring where the Christ should be born, they could turn to the prophecy and put their finger upon the very testimony. Strange, that they should reject Him, when so clearly marked out!

Jesus was born in the days of Herod. Herod was the son of Antipater, and had obtained the kingdom from the Romans to whom Palestine was now subject. He is called Herod the Great, because of his splendid talents, and we may say also because of his splendid sins! Neither His splendid qualities nor his great work of rebuilding and adorning the temple could obtain for him the affection of his subjects, who hated him for his compliance with heathen customs and his numerous cruelties.

It was

A FIT TIME FOR THE BIRTH OF CHRIST, in fact, it was God's “due time,” when He sent forth His Son made of a woman . . . to redeem. The world had had opportunity

of putting itself right with God, but had failed. The chosen people were now in bondage, and it was God's opportunity and time to deliver, and as of old He said, “I have come down to deliver,” using Moses as the instrument, now He comes to deliver from the deeper bondage in the person and through the work of His Son.

THE PATIENT SEARCH.

They came from the East; the exact part is not known, and the traditions about them are not certain. They came from the midst of idolaters, hence their faith is all the more remarkable. They were engaged in the study of the stars, they were interested in astrology, and God met them in line with their pursuit with a guiding star. Everything in nature and true science tends to lead the soul to Him.

These far-off seekers are a great rebuke to the people dwelling in Jerusalem, to whom the Christ came. He was born in Bethlehem, and yet there were no inquiries after Him; even Herod only inquired when he became alarmed for his throne, and at the instigation of these earnest seekers. The far-off may be nearer than those who are in privilege and opportunity near. The prodigal away in the far country with a sense of need may be nearer the father than the elder brother in “the field nigh unto the house.”

We do not know how they became interested, but we find from history that at that time there was a wide-spread belief that about this time One would come from Judea, who would subdue the world. The scattered Jews may have circulated the prophecies concerning the Messiah, and the prophecy of the seventy weeks of Daniel may have been helpful in the dissemination of this belief.

THEY FOLLOWED THE LIGHT

they had, and God gave them more light, and led them on until they reached Him. This is always the way with God. If we follow on to know, we shall know. Using any partial knowledge we have will secure to us fuller revelation, which demands fuller obedience, which, when rendered, fuller light will come. An obedient spirit is of great price both to God and ourselves.

THE STAR GUIDED THEM TO CHRIST.

Note, the star was not Christ, but only the guide to Him. Let us beware lest we rest in some star instead of Himself, some experience, some truth, some vision or impression, etc. These are only valuable as they lead to a higher valuing of Him, and must never be substituted in His place.

When the star came to where Christ was, it stood still; its mission was accomplished, and now they are left in His company.

It is not difficult to discern here in the mission of this guiding star a type of

THE WORK OF THE HOLY SPIRIT

leading the soul to Christ. It is His office to make men seek but never to put Himself or His precious work in place of the Son of God. “He shall testify of Me,” said Jesus; “He shall glorify Me.” We can rely upon it, that when we are resting in some subjective work of the Holy Spirit, we are not honoring the Holy Spirit, who never

speaks from Himself, and who would not have us occupied with His work, however necessary and blessed that work is in connection with salvation, Christian life and hope. Like ancient Eliezer, when he returned with the bride he had won, to the beloved son, and delivered her up to Isaac, he retired, his mission being accomplished; so the Holy Spirit, having led the soul to Christ, retires, leaving each in company with the other, in sweetest fellowship.

These seekers

FOUND THEIR OBJECT

(as all seekers will), and after they had worshipped Him, they returned to their own country another way. They were not to be always seekers, they were to have the joy of finding. What a different journey lay before them now! They had found Him, seen Him, knew Him, and their life henceforth was to take its character from that revelation. This needs no interpreting to the spiritual mind, but is a testimony to the changed life—hope—way—which are the results of finding Him.

We can never forget

THE WAY WE CAME TO HIM—

imperfect light, dissatisfaction with everything—ourselves especially, the uncertainty of our soul, its burdened condition almost to hopeless despair, etc. We also remember how we went back another way—the burden lifted, fuller light given, peace, joy satisfaction, rest because of forgiveness, and ourselves possessed of a new power of life to bear witness to Him. The life of Saul is a beautiful illustration of the change made in a man and his life, when Jesus becomes revealed.

PRACTICAL LESSONS.

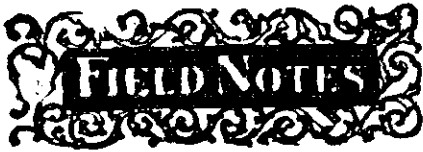
A few practical lessons follow from this study:

Let us distinguish between the Book and the Person. The Jews knew the former, but rejected the latter. It is possible to have a Bible, read the Bible, know the Bible, and yet reject the Person. Jno. vi. 39.

If you are a seeker, you shall find. You may sometimes almost doubt this, but it is nevertheless true. Shall I ask you a question or two? Who made you a seeker? What is the recorded experience of seekers? Does God mock them? Is not seeking a part of the saving salvation begun; in fact, “They shall praise the Lord that seek Him.”

You should definitely find Him, worship Him and live for Him. Another way of loving, because you are a new man in Christ Jesus; walking in newness of life, having the life wholly controlled by God, and under His direction, responding to every step as it is made known (see v. 13).

It is no use to celebrate the birth of Christ, and to exchange gifts and congratulations unless Christ has been born in us, to develop His own natural life into fullest Christian manhood. It is very easy to welcome the recurrence of the historical occasion, and yet forget the great underlying principle. God was *with* us in Christ that He may be *in* us by the Holy Spirit. The believer is still “God manifest in the flesh.”



AT HOME.

Report of the New Haven Convention.

Dear Alliance Friends:

I have been awaiting a suitable opportunity since our Alliance Convention in New Haven, Nov. 11th and 12th, to give you a little report of those meetings. The meetings, I am glad to say, were a grand success in every way, and I have already received several letters from different ones, telling of the enlarged blessing that came to them through the Convention.

One dear sister wrote me, saying, "It is the best convention I ever attended." And another, "The meetings were a great blessing to me." And still another told me personally, "I never was where I am to-day in my Christian life."

"What then shall we say to these things? If God be for us, who can be against us?" Our dear brother, Dr. Wilson, said to me, when at his invitation several arose to be saved, and twice as many to be wholly sanctified, "This more than pays me for coming to this convention." This signal victory over many difficulties in our state work reveals to me that God is with us, and we may well take courage from these facts and the manifestation of God's presence. II. Chron. xv. 7-15.

The convention was held in the Humphrey St. Congregational Church, Rev. Frank B. Luckey, pastor, and the use of the church for our meetings is due to the prayerful efforts and influence of our devoted Alliance friends, Mrs. Hayes and Mrs. Whaples, members of the church. Mr. Luckey paid a very beautiful tribute to these friends at the close of the meetings by saying that, while he did not know much about the Alliance, he made up his mind that if it was composed of such people as the dear friends referred to—for he knew them,—it could do his church no harm to let us hold our convention there. He also said that he had had a little prejudice in his mind against the Christian Alliance, but since he had heard and seen for himself, his prejudice was all gone, and he very cordially extended us an invitation to come again.

Among the speakers who were present and took part at the convention are the following:

Rev. A. B. Simpson, Dr. Henry Wilson, Rev. Mr. Lelacheur, Miss Louise Shepard, Mrs. Abby C. Morrow, Rev. W. G. Searles, Rev. S. R. Waldron, Rev. D. B. Remington, and Mr. F. W. Page, all of whom rendered valuable service.

There were also present many resident clergymen and visiting delegates from the several Alliance branches in the State.

The New Haven work has been undergoing some changes in the form of reorganization, and until this can be further perfect-

ed, a provisional committee of two were appointed, consisting of Mrs. Hayes as president, and Mrs. Fuller as secretary and treasurer.

Alliance meetings are held weekly at the residence of Mrs. Hayes, No. 75 Humphrey street, every Wednesday evening and Thursday afternoon. Our Alliance friends will find a warm welcome at these meetings.

Just a word of explanation in closing to our Alliance people in the State: First, let us give ourselves without reserve to God; second, to the work as He shall appoint, willing to spend and be spent for Jesus; third, prayerful sympathy for the general and State officers; fourth, let us get and keep in touch with each other; fifth, have faith in God and go ahead with the work, "let not your hands be slack;" sixth, let me hear from you all over the State, and if I can at once help you in any way; seventh, rest in God, and expect Him to give the increase, and never mind your enemies; tell them you are doing a great work, and haven't time to come down to parley; eighth, if you have any money for the State work, be it ever so small, send it to S. R. Wilmot, treasurer, No. 105 Stratford avenue, Bridgeport, Conn. We need funds to carry on the work, and I am sure that God's stewards will not let this need go unsupplied. Mrs. S. R. Wilmot is our financial secretary.

Let us pray that the coming days may witness a general coming up to the help of the Lord against the mighty in Connecticut, and a gracious outpouring of the Holy Spirit in our midst.

Yours in the Master's service,

B. M. SMITH, Supt.

Ansonia, Conn.

FROM THE SCHOOL FOR HOME WORKERS Dr. Wilson writes: "This school has now been open for nearly a month, and will continue its work for about a month more, when the first session will close. From the moment the first prayer was breathed on the opening day, Oct. 20th, till the present, peace and harmony have reigned in the Home, and blessing in every class. The Holy Ghost has been the house Guardian and the Teacher in each department of study. The Home has been filled with earnest students of the Word and work of God, and real progress has been made in preparing them to endure hardness as good soldiers of Jesus Christ in the fields to which God may call them."

Mrs. McDonald adds: "We believe this work is going to surpass all our highest anticipations, and meet the need that has so long been felt for workers who can intelligently teach the Four-fold gospel in the various cities and towns around us. We ask a continuance of your prayer for this very important work. We thank our many friends for the interest and help they have given us."

The second session will open about the 3rd of January, 1897, and all intending students should apply at once for accommodation in the Home to Mrs. McDonald, 306 West 46th Street, New York City, who will give all necessary information regarding cost of board, etc. See Dr. Wilson for blank forms of application and information regarding the course of study, 692 Eighth Avenue.

BROTHER A. H. WOOD, of Omaha, Neb., writes of the work there: "Our meetings have been held only once a week so far. Have been deeply testing and spiritual—not seeking to add to our numbers, only as the people are drawn by the power of the Holy Ghost. One brother who joined at first—a young convert who had been one of the hardest men in the city, came in just in time to be fed and strengthened. He has so joined in prayer and faith and work that he has secured and has nearly ready for occupancy a large vacant store building in the heart of the city, so we expect soon to have a home.

The Lord is blessedly caring for His work, and leading on. We shall soon be able to send ten subscribers to the ALLIANCE, as they are already pledged, and only waiting for some to get their money. There is a great call for books and papers, tracts, etc.

YPSILANTI, MICH., Nov. 16, 1896.—Beloved "Dean Peck" has spent three days with us here and has left a benediction behind him. He opened the work here with three meetings on Friday, spoke twice Saturday, and closed with a strong presentation of the character and cause of the Alliance Sunday afternoon. The Congregational Church was hospitably opened for the meetings, and the pastor of that church and the pastor of the Baptist Church, were regular and interested attendants. The Methodist pastor also attended once or twice, and the congregations were satisfactory and the interest marked throughout.

Mr. Peck had been invited to preach in the Methodist Church the Sunday previous, while still engaged at Ann Arbor, and spoke to congregations of a thousand people morning and evening; and he occupied the Congregational pulpit Sunday evening after the close of his meetings, and has left a most favorable and lasting impression upon the community. His presentation of the doctrines and work of the Alliance resulted in a local organization formed under his direction with seventeen signers and twenty-five members in sight; seven volunteers for foreign mission work; about \$200 pledged for that work, and a club of subscribers for the Alliance paper.

The officers are Mrs. O. G. La Rue, president; Mrs. M. J. Barney, vice-president; Dr. Carrie Stewart, secretary, and Mrs. H. E. Dickinson, treasurer; and the membership represents all of the evangelical churches of the city. This, in a place where the Alliance was little known and its doctrines and methods not largely approved, attests the Divine approval of Mr. Peck's ministry and his peculiar fitness for the work.

GEO. C. SMITH.

Editor *Ypsilanti Commercial*.

CINCINNATI, O., Nov. 16th, 1896.

Dear Alliance:

(On Saturday night, Oct. 24th, the Gospel Mission was opened at 521 Smith Street, where the blessed four-fold gospel is taught and preached every night in the week and on Thursday and Lord's day afternoon. We have moved into the city to be near the Mission, and, of course, the meetings at 7 Ross Ave., Bellevue, Ky, are discontinued, but we hope to be able to go over there

once a week, and hold Alliance meetings at the homes of the friends there.

Bro. O'Neal and wife, who have been laboring for the past year among the poor "mountain whites," have charge of the mission, which is a work entirely of faith. Pray for us, brethren, that the Lord may graciously use us to the honor and glory of His name.

Yours in the four-fold gospel,
A. H. TUTTLE,

515½ Plum St.

MR. JACKSON, State Superintendent of New York, writes of profitable meetings in Poughkeepsie, Albany, Richfield Springs, etc.; also at some new points. In two places weekly Alliance meetings have started.

BRO. McARTHUR writes us concerning the work in Pennsylvania:

At Laceyville there are reported twenty-four conversions up to November 24th. From Pittston, God has instantly healed a dear sister and her child of quick consumption and pneumonia. Carbondale has been recently reorganized, and they are holding their meetings in the parlors of the Congregational Church, and Bro. McArthur preaches for them every Saturday evening.

THERE WILL BE A CONVENTION at DuBois Clearfield Co., Pa., beginning Friday night and closing Sunday night, December 11th to 13th. Among the workers expected are W. H. Conley, Pittsburg; Rev. and Mrs. F. H. Seufft, Philadelphia; Pastor Sawtelle, Coalport; Mr. Meminger, Tyrone, and others. For particulars address Prof. C. Addison Squire, DuBois, Pa.

FOR THE ARMENIANS.

Previously acknowledged.....	\$550 76
Y. P. S., Galway, N. Y.....	1.00
Anon., Newark.....	1.00
Christian Eu. Mission, "Fishers' Hol- low".....	5.00
ANON.....	10.00
E. W. S., Georgetown, Mass.....	4.50
G. N. E., Anderson, Ind.....	5.00
A. G. H., Winters, Calif.....	1.00
	<hr/> \$578.26

ABROAD.

Africa.—AN EXCHANGE REPORTS an interesting effort made by Heli Chate-lain, one of its staff, on behalf of the Angola people in the publication of a cleverly edited and brightly illustrated news-paper in the important Mbundu tongue. Of the 3,000 copies issued, 2,000 were des-patched by post to the various mission sta-tions and government officials in Angola; the remainder are reserved in New York for later use. A more intelligent estimate of the importance of this development is pos-sible when we realize that Ki-Mbundu is the tongue of the former kingdom of Angola and the present district of Loanda, in addi-tion to being spoken throughout Ambriz, Mossamedes, Cabinda and part of Benguela. It is carried far beyond its original home by the commercial, military and civil em-ployees of Portugal's representatives. It is rapidly becoming the dominant tongue of St. Thomas' Island, and has been planted

in the heart of the Congo State by the trad-ing people of Ambaca, who have also brought it within the acquaintance of the tribes scattered widely along the Congo River. Nearly every wild chieftain between Kassai and the Congo draws his interpreter, secretary, shoemaker or tailor from the Ambaca people

The Church Missionary Intelligencer

draws attention to Sir G. Baden-Powell's plea for the development of tropical Africa on grounds primarily commercial. His conten-tion is supported by some useful statistics. The total value of goods exported from trop-ical Africa stands as follows: British posses-sions, £4,600,000; French, £1,000,000; Por-tuguese, £665,000; other colonies, £1,300,000. The West African consumption of British produce has also increased more than five-fold. In the Gold Coast exports, again, an enormous increase has taken place in palm-kernels, monkey-skins, and rubber, the market for the last-named being quick-ened by the heavy demands made upon it by the recent developments of electricity. In thirty years the value of this product alone has advanced from £500,000 to £3,500,000. African timber also, especially mahogany, is coming to the front as a prof-itable commercial article, while the wealth offered by its vegetation proper is balanced only by the mineral stores of its tropical lands. Of its eighty million inhabitants, fifty millions are nominally under British rule, a labor market whose value is vitiated by the prolific causes of death offered in the slave-trade and human sacrifices. Sir G. Baden-Powell, in referring to the Customs' duties, advances once more the well-worn and familiar plea for a uniform tariff, at least for the coast-lines, all proper admin-istrative control and successful raising of rev-enue being essentially dependent upon con-certed action in this matter. The oppor-tunities at present afforded along the land frontiers for uncandid machinations in the levying of duties have already resulted in the dislocation or even permanent des-truction of a particular commerce by the closure of its accustomed routes. A great deal also yet remains to be accomplished in the inter-national delimitation of the interior bound-aries, those hitherto laid down having lacked permanence by reason of their disregard of either tribal or natural lines of demarcation.

China.—THE *Chinese Recorder* says: A whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Chris-tianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by mission-aries of the Church of England. Last sum-mer the people became so angry with all foreigners on account of the trouble between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save some. Because

of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed that day. The people then held a con-ference, and as a town they resolved to ac-cept the new religion and worship the God who helped them, and now have contributed more than \$100 to build a chapel.

India.—REV. H. L. MUKERJEE, a native pastor, writes from India: "Christianity is making as much progress among the highly educated as among the low caste and des-pised people. According to the last census returns the population of India is 285,000,000, out of which only 11,000,000 can read and write, i.e., the percentage of the latter is only 4. How much less, then, must be the percentage of the really educated! So even the imperfect list given above is enough to prove the point.

"Christianity is indeed spreading its arms, and is every year embracing and elevating in social, intellectual, moral and religious status thousands and tens of thousands of the long despised and down-trodden child-ren of the soil, whom other religions have kept enchained for ages with cruel customs and unequal laws to fret and die; but which candid minds will be unwilling to admit that this its benevolent cause is not for its shame, but for its glory?"

U. S. of Colombia.—A TRAVELLER in the United States of Colombia says: "We never find any one here who has any clear conception of salvation through faith in Christ unless he has first come in contact with some Christian teacher. The gospel is not preached by the priests to their people. These poor people either expect to save themselves or to be saved by the priests. With the devout people of the Romish Church here the priest, however immoral he may be, stands in the place of Christ to His people, and is lord of their conscience, and the hope of their eternal salvation.

"The fruits of Romanism in this country are simply terrible. According to the little Spanish paper (conservative) *El Heraldo*, of Bogota, the births which occurred during one month in Bogota were as follows: Boys, legitimate children, 52; girls, legitimate children, 57; boys, illegitimate children, 42; girls, illegitimate children, 41.

"In the country and smaller towns the case is far worse. Undoubtedly far more than one-half, perhaps three-fourths, of all the native population in Colombia are of illegitimate birth."

Formosa.—REPORTS FROM FORMOSA re-ceived by the Chinese papers, state that the island is being laid waste by the Japanese. A private letter from Formosa to the *China Mail*, published at Hong Kong, says:—"All the villages I passed on the road from Kagee southward, including the big town of Takau, are entirely destroyed and deserted. There being so few Chinese in the villages, I could not verify all the reports of atrocities. How-ever, in one village I was told by an eye witness, an old woman, that her husband with about a hundred and fifty innocent peo-ple, men, women and children, had been massacred by the Japanese soldiers.

CORRESPONDENCE

The Late Miss Montgomery.

MISS SARAH MONTGOMERY was born in Centre Augusta, Canada, August 3, 1863. She was trained at the Missionary Training School under the Alliance in New York, and arrived in India, November 19, 1894. At the yearly meeting of the Mission that year, which took place just before her arrival, she, in company with eleven of the new missionaries, was appointed to our then new field in Guzerat. Miss Case went up to Kaira with the young ladies and after a few months, on her departure, the charge of the Home was made over to Miss Montgomery. She made but very slow progress in the language and at her death was able to talk but little; but as a house keeper she had been invaluable. She had such good judgment and was very practical. We have rarely seen a new missionary adapt herself better to her circumstances than she did. And then she was very bright and cheery.

The life at the Home went on without break after Miss Bush's death till last July. On Sunday morning, July 5th, I stepped into the drawing-room for something, and saw a telegraph peon standing in the door with a telegram in a bright yellow envelope. My heart sank at the color, for only urgent telegrams are delivered in such envelopes. Looking up to God for help, I broke the seal, and read: "Miss Montgomery and Petrie very ill—pray." The next day a letter came with details, and we saw that both of the ladies were smitten with cholera. Miss Park and I went up to Kaira soon afterward. When we reached the railway station, it was joyful news to hear the man say who had come for us that the "Miss Sahibs were better." We found Sarah very ill, still; but seemingly better. It was beautiful to see dear Miss Petrie launch out. The next day in the Lord's name she arose and she said that though all turned black, yet as she pressed on life came to her. She added: "I can never forget that feeling of life. I believe when all turned black, if I had gone back to bed, I would have missed His healing touch." By Sunday she walked down to the river to the baptisms, and the next day when I went into her room to tell her of Sarah's home-going she said to me: "I feel as well as ever." Praise God. It was a precious token to us in the midst of sorrow that God was with us. But to dear Sarah came no spring to rise. She faithfully tried to, but it would only be temporary.

Sabbath, July 12, morning, her last day of life, she seemed so much brighter that we hoped she would soon be well. She was overheard to say early in the morning, "Yes, Lord, I yield it all to Thee. I not only say it, but I have done it." It was some secret committal between her and God, but it left its impress on her all day. She sat out at prayers for a time but went back to bed. Our hearts were busy with meetings with the native Christians through the day and we saw but little of her. In the

evening five men were to be baptized and we went down to the river in company with Miss Park and Miss Petrie. It was a blessed scene, as one after another the men were buried in the water before us. One of them was an influential man, the head man of his caste. After all was over, we three stood by the river with the soft evening light flooding all around us, and sang softly, "Moment by moment," little dreaming in our joy what was yet before us ere the day's record would be completed. On our return we saw that Sarah was very weak and talked a little incoherently, but we thought it was perhaps from weakness. I went out for a bit of quiet, and in a half hour Miss Park followed me and said: "Sarah is delirious." It struck me like a chill, and kneeling in the grass for prayer we went in. It was too true. And in addition she was exceedingly restless. Miss Park who was caring for her said: "Sarah, dear, can you not trust Jesus to hold you in His arms and keep you from being so restless?"—then seeing she was still so restless added: "Can you not say,

"Arms of Jesus! fold me closer?"

and without thinking which verse it was Miss Park sang softly:—

"Arms of Jesus! fold me closer
To Thy strong and loving breast
Thill my spirit on Thy bosom
Finds its everlasting rest."

Sarah joined in a clear and distinct voice and sang with her. A sort of awe came over Miss Park as she saw that she had chosen the verse unwittingly about death, and then she stopped. But Sarah carried the verse clearly to the end as well as the chorus. Then in reply to something that was said to her she said heartily, "Amen!" I do not know how to express it, but it was like the going out of a lamp. She never spoke or gave any sign of consciousness again. How thankful we were for that last hymn and "Amen" from her lips, and we knew "underneath were the everlasting arms."

She was buried the next day by the side of dear Annie Bush. A great crowd of women filled the yard, and they said to me: "Are you her mother?" I was just going to say no, when I remembered that every letter Sarah had written me was addressed "Dear Mother," and I said to the women, "She was as a daughter to me." Then Miss Petrie and I did just what we believe Sarah would have wished—we talked to the women of Jesus and not of her. As her body was lowered into the grave, the setting sun flooded the earth with a lovely light and it seemed like a rift into glory. Such peace came to our sore, sad hearts saying "It is well," that the light almost seemed Divine. A man whom Sarah had helped nurse in a time of sickness into health, came to us as we were perplexed to determine how to get the coffin to the far away graveyard and said: "I am so sorry for you. Command me and my men for any service;" and they carried the coffin that long way, and would take nothing! Dear Annie Seasholtz showed symptoms of the same disease but God gave a sweet deliverance and in two hours you would not have known her. Dear Miss Armstrong Smiley and Miss Park watched over her so constantly as did all. Miss Park was finally seized with the beginnings of the

same disease, but she had such victory that she helped nurse Sarah and was about as the rest of us, and resumed her work at once on reaching Bombay. It was a brave fight of faith, but the night after Sarah died she cramped. The enemy pressed us sore that we would never get back to Bombay with her. But we did, praise His name. Her healing was one of the bravest fights of faith I have seen lately; and God gave precious victory, and we give Him all the glory.

I asked several of Sarah's fellow-laborers separately what they felt had been her greatest work in India. And the answer always came: "Her spirit of prayer." One said: "It was hard to go into her room and not find her on her knees." Another said: "I feel the ingathering of souls at Kaira may be in part through her prayers. She prayed constantly for the Christians, the field and the different missionaries and in this way Sarah though 'absent with the Lord,' will yet live on in India."

Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 252 West 42d Street, New York City.
All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION.

Pray for:—

Full salvation of two sons in Mississippi, and special blessings of love and peace for the mother and father; uttermost salvation for one who once professed Christ, now fallen into heinous sin; salvation for one who once enjoyed the blessing of God, and also for his wife; salvation to the uttermost for a husband in Panna, Mich., also power of the Holy Ghost for another; uttermost salvation of two sons in Fishkill-on-Hudson; uttermost salvation for a son in Providence, R. I.; salvation through and through, perfect cleansing for a young man, and Divine opening for work; salvation and sanctification of three sons in Orange, N. J.; full salvation of one, and healing of chronic disease for another in Readsboro, Vt.

BAPTISM OF THE SPIRIT.

Pray for:—

His peaceful indwelling for tempest-tossed Christians in Colorado; a closer walk with God, health for soul and body, rheumatism and head trouble—oh, pray for His fullness, all for one in Baltimore, Md.; baptism with the Holy Ghost—the indwelling Christ—for a pastor in serious illness, Christ-love for the congregation, and healing for the others very needy.

HEALING.

Pray for:—

Complete healing of pneumonia for a dear aunt; healing of virulent cancer for one in Chicago; Divine strengthening for his mother; the same for mind and the whole body for one in Evansville; healing of consumption, for a young wife in Oregon; heal-

ing and infilling for others there, and employment for needy ones there; Divine strengthening of eyes for one at Guy's Mills, an open door and His endowment; healing of asthma for a son in West Buxton, Me., to hasten the Lord's coming in His way; Divine healing to His glory of a poor sick woman in San Francisco; full salvation of a father and reunion with his family; the healing of a dear missionary's wife in Tokio, Japan, to continue His work in that land; healing of a son in Missouri and return to "Jesus, the same yesterday, to day and forever," and full consecration of another son; healing of a wife of cancer of the throat, and an opening for her and husband to go as missionaries; Divine health, His fullness and blessed service, for one in Montreal, Can.; special revelation of the Saviour and Sanctifier and Healer, for one in Montreal, in serious sickness; Divine strength, spirit, soul and body, for a husband who has undergone an operation; perfect cleansing and healing, for one in Virginia, Divine adjustment of business matters; complete healing of a young man in Oneida, N. Y., of St. Vitus' Dance; healing of a daughter of a serious disease, also that a husband may receive the Divine touch, in Wyoming, Can.; complete healing of one in Texas of obstinate throat trouble to glorify the Lord; healing of a son in Iowa, of a nervous disease.

PRaises.

From Two Harbors, Minn., "I am healed through the blessed work of my Saviour. Praise the Lord!"

From Anderson, Ind., for healing a child at the time of united prayer, to His honor and glory.

From New York City, for the blessed torch of the great Physician so that no operation is necessary.

From England, for physical and spiritual strength in answer to the prayer of faith.

From Boydton, Va., "The Lord answered prayer, and completely restored me."

From Muncie, Ind., "Your faithful prayers were answered. God poured out His blessing on both soul and body."

TESTIMONIES

A Modern Miracle.

I WISH to record my gratitude to Almighty God for His saving grace and healing power. I am moved with a fervent desire to glorify my God for His great mercies to me, and for my marvelous restoration to health. For fourteen years I was a great sufferer. I never was without pain, and could not walk across my room, or ride even in a carriage. I could not have any care of my house. I was a burden to myself and to my family and friends.

We employed the best of the medical profession. An eminent physician came from Chicago. He pronounced me entirely incurable. My physician brought my case be-

fore the medical boards of the States of Missouri and Indiana, and also before the best medical counsel of this continent and Europe, at the World's Exposition. All declared my case utterly hopeless. The counsel of physicians at the World's Exposition decided that an operation was the only alternative. My disease was ulceration and dropsy of the ovaries, caused probably by malpractice of my physician in confinement. No human tongue can tell the tortures I endured during those dreadful years. After the doctors decided that I must submit to an amputation I prayed for three weeks over the matter. I decided to endure the operation. The carpet was removed from my room and the pictures and furniture, that no particle of dust might possibly appear. Seven physicians were in attendance. The operation lasted three hours. I was praying and praising God when I went under the influence of ether and when I came out of it after the operation, I was praising and glorifying God. The doctors were alarmed about it, and said I must be quieted or hemorrhage would ensue and I would die. But I kept on praising God.

The operation was skillfully performed, but did not result in any cure of the disease or in relief from the intense suffering. For five years after the removal of these terribly diseased organs I suffered as much agony as ever. But God marvelously sustained me in answer to my urgent prayers. I was fully justified, but I felt some hindrances in my soul and a lack of spiritual freedom and power. I did not feel a fitness to lead sinners to Christ. I had no instruction or light especially upon the doctrine of holiness, but I fervently prayed for the experience I needed. My pastor and several other preachers came in to pray for me, while I was thus praying for heart purity. But I discovered clearly that they all had the same hindrances in their own hearts, and the same difficulties and indirectness, and unfitness for personal dealing with souls, and for leading sinners to Christ. O how many souls would enter into this rest, and find cleansing from inward sin, if they had some one to lead them. How very important that pastors should be in the experience of soul purity and be made perfect in love. I cried constantly, "Create in me a clean heart, O God." I pleaded the promise, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Suddenly there fell upon me "living fire" from heaven." I was filled and thrilled and saturated with the Spirit of the Lord. I cried out to my family that I was baptized with the Holy Ghost. They saw the radiance of my face, and felt the mighty power of God that filled the place.

I felt that God required me to testify to the experience I had received. But I said I could not, lying there as I did upon a bed of sickness. Then the light left me instantly, and I felt sad and desolate and forsaken. I called for prayer and promised God I would testify always and everywhere if He would restore the fullness of the Spirit. This He did in answer to my persistent prayer. Then I began testifying to a clean heart, and teaching holiness, and souls sought and found the experience of sanctification.

I read the narrative of the healing of Jennie Smith by Divine power, after suffering some eighteen years with paralysis. This convinced me that God would still heal as in the apostolic days. I began to read the Word of God in reference to healing and to plead the promises, such as Ex. xv. 26; Matt. viii. 17, and James v. 14-18. My faith was thus strengthened and I began to take hold firmly of that Saviour who is the same "yesterday, to-day and forever." But I was not aware of the wonderful work He was about to perform. For a long time I was privately praying for healing. But about two weeks before I was healed, I entreated my husband and daughter to unite with me in prayer, and I prayed almost incessantly for healing. I then called for my pastor to come, and asked him if he could pray for my healing. After deliberating, he said he could. Then I asked Elder Thomas Leaky and his wife and another preacher and a lady friend to join us in prayer. At this time I put away all my medicines which I had been taking in large quantities for about fourteen years. I had indeed, like the woman with the issue of blood, suffered many things of many physicians, and spent all my living, and was none the better but rather grew worse (Mark v. 26). I was at this time taking several different kinds of drugs, but I told them to bring me no more medicines.

I began to feel the power of fervent and united prayer.

"Prayer makes the darkened clouds withdraw,

Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

Suddenly, as the sanctifying unction had fallen upon me, I felt the healing power and virtue of Jesus go all through me, filling and thrilling my body, and healing me from head to foot. Sister Leaky was at the dinner-table at the time in a distant part of town. She had been praying earnestly for me, and she had the witness at the same time and told the family I was healed, and the power fell upon them all and they praised the Lord. I was healed on Thursday at midday, and the preachers and people thronged my room while I gave God the glory. I shook hands with more than five hundred people from that time until Sabbath evening.

I had been bedfast for seven years previous to this, lying upon my back all the time, never on either side; but I arose and dressed myself, and fell upon my knees for the first time in seven years. I then walked to the front gate and back. I am a member of the Baptist Church, and five weeks after this I attended a convention fourteen miles away and attended all the services, improving all the time. I have testified to all, at every proper opportunity, of the cleansing and healing power of Jesus Christ. Many have thereby been encouraged to trust Him for holiness and Divine healing, and the Lord has heard my prayers for their recovery. I trust that this testimony may prevail upon the sick to put their case into the hands of the "Great Physician."

MRS. E. F. SALLER.

Butler, Mo.

Missionaries of the International Missionary Alliance.

AFRICA.

CONGO MISSION.—Rev. M. H. Reid, Superintendent, Nagangila, Congo Free State. At Home.

Stations Occupied.—Gabinda, Boma, Nagangila, Vungu, Klama, Mazinga, Maduda, Dyema, Kin-konzi.

Missionaries on the Field.—Mr. and Mrs. John Symington, Mr. and Mrs. Henry D. Campbell, Mr. Mrs. McDonald, Mr. and Mrs. Irons, Messrs. A. P. Woodcock, L. S. Gardner, John Bullerist, Robert Page, Alf. Robb, Geo. Egerton, Thomas B. Townsend, B. P. Smith, B. O. Hazzard, Jas. McKee, A. J. Stevenson, Thos. Luttit, W. J. Roth, E. P. Miller, C. A. McKinney, F. Sodaborg, A. H. Jamieson, N. H. Hess, R. C. Haine, H. P. Schlide, Mr. and Mrs. E. G. Stanley; Misses Marion Peacock, Emma Lusoh, Bertha Jahraus, Emily Oberacher, Josephine Harris, Loeta Barram, Christina Setz, Agnes Ward, A. H. Hess, M. Wilmot, Lucy Villars, R. Dixon, Margaret Suman, M. Kohm; seven evangelists. At Home.—Rev. M. H. Reid, Mr. and Mrs. A. V. Mr. and Mrs. Wallbrook, Mr. and Mrs. Cramer, Messrs. W. Raff, G. Maguire, Miss Muck.

SUDAN MISSION.—Mr. E. Kingman, Superintendent, Freetown, Sierra Leone.

Stations Occupied.—Magbele, Ro Bethel, Makomp, Tubabudigo.

Missionaries on the Field.—Rev. Roy Coddington, Messrs. H. W. Hubby, F. E. Swenson, C. A. Mitchell, W. O. Walker, J. Hal Smith, Mr. and Mrs. J. L. Trice, Mr. Alvin Wendel, Mr. and Mrs. Chrisman (native workers); Messrs. Howard Smith, Fred. K. Smith; Mr. and Mrs. W. H. Seipel, Mr. and Mrs. Torkington.

At Home.—Mr. and Mrs. W. E. Shoobridge, Matthew Francis.

INDIA.

Rev. M. B. Fuller, General Superintendent, Grant Road, Yard o Bombay.

BEARAR.—Stations Occupied.—Akola, Khamgaon, Shagaon, Buldana, Amraoti, Murtizaphr, Chandur, Mulkapur. **KHANDESH.**—Jalgaon, Chalisgaon, Pachora, Bhushawal. **GUZERAT.**—Ahmedabad, Kaira, Kapadvanj. **BOMBAY.**—Bombay.

Missionaries on the Field.—Mr. and Mrs. M. B. Fuller, Mr. and Mrs. M. J. Garrison, Mr. and Mrs. R. S. M. Stanley, Mr. and Mrs. J. E. Butler, Mr. and Mrs. P. E. Hagburg, Mrs. Jessie Simmons, Mr. and Mrs. Wm. Franklin, Mr. and Mrs. J. W. Johnson, Mr. and Mrs. P. Nelson, Mr. and Mrs. Geo. Carroll, Mr. and Mrs. C. Erickson, Mr. and Mrs. W. Ramsay, Mr. and Mrs. G. W. Woodward, Mr. and Mrs. T. F. King, Mr. and Mrs. E. Dutton, Mrs. Jas. Miller, Mrs. E. Herroon, Mr. and Mrs. W. Moysen.

Misses L. J. Holmes, Hattie Mallory, Lottie Mahaffey, Annie C. Willis, Mary Olmstead, A. Armstrong, Blanche Petric, Anne Seasholtz, E. Smiley, M. Anderson, K. G. Parks, S. A. Jeffrey, Alice Yoder.

Messrs. J. P. Rodgers, L. J. Cutler, R. D. Bannister, Schelander, J. D. McLaughlin, C. G. Lentz, A. Johnston, H. Andrews, F. Back, S. Hamilton, O. Borup.

At Home.—Mr. and Mrs. V. T. Guttridge, Mrs. Foster, Miss Bates.

CHINA.

Rev. D. W. Lelacheur, General Superintendent, Wuhu, China. At Home.

CENTRAL CHINA.—Stations Occupied.—Wuhu, Han-Shan-Hsien, Nang-Ling-Hsien, Nan-Chi, Ta-Tong, Tsing-Iang-Hsien, Tong-Ling-Hsien, Wuchang.

Missionaries on the Field.—Rev. H. S. and Mrs. Nichols, Mr. and Mrs. Z. Chas. Beals, Misses Genevieve and Minnie Oviatt, Mr. and Mrs. Drysdale, Mr. and Mrs. Kristensen, Misses E. Farr, Grout, M. Meyers, Jessie Rhind, E. Von Gunten, E. Larssen, H. Galbraith, M. Farmer, E. Hawkins, Mary Funk, Rose Oline, Messrs. W. Shantz,

Martin Eckva, David Eckvall, J. Helgesen, J. Howe, A. Sheer, J. Smith, E. Chapin, Frank Brown, Benj. Alexander.

SOUTH CHINA.—Stations Occupied.—Macao, Tung-Tsun, Pakhoi, Quang Si.

Missionaries on the Field.—Rev. and Mrs. O. H. Reeve, Mr. and Mrs. I. Hess, Misses A. L. Landis, B. E. Glover, M. B. Doner, Dora Campbell, Agnes Cooney, Messrs. A. Howden, F. Christerson, D. R. H. Glover, J. Fee, L. Landis, B. Quick, J. A. Jaffray.

At Home.—Rev. D. W. Lelacheur.

NORTH CHINA (Swedish brethren).—Stations Occupied.—Kuet-hua-chieng, Peh sie tsai, Peh ribohshao, Rishih kia tsai, To-to Cheng, Tsingshuiho tai, Ta-tai, Pao-teo, Sa-ri-tsing, Salatai, Fen-chen, Ninghsafu, Wang u-fu, Ning-hsia, King Ki-pai, Ping-loh, Shen-mo, Uago, Mongolia.

Missionaries on the Field.—Mr. and Mrs. Emil Olsen, Mr. Charles Nordling, Mr. Charles Hillberg, Mr. Frans. Aug. Larsen, Mr. Nils Kullgren, Mr. Wilhelm Noren, Mr. Carl Gustaf Soderbom, Mr. Edwin Johan Anderson, Mr. Carl Fredric Lundquist, Mr. Johan H. Swenson, Mr. Albert Anderson, Mr. Charles Hill, Mr. Olof Bingmark, Mr. Peter E. Rhn, Mr. Alfred Fagerholm, Mr. Peter A. Ogren, Mr. Emil Jacobson, Mr. and Mrs. Magnus L. Book, Mr. Pini-julst, Mr. Sjolmed, Mr. O. F. Newstrom, Mr. Ludvig Erickson, Mr. and Mrs. K. G. Helleberg, Mrs. Nils Kullgren, Mrs. Frithof Sjolund, Mrs. Albert Anderson, Mrs. Eric Philquist, Miss Mary Engh, Miss Elizabeth Erickson, Miss Anna Alsterlend, Miss Augusta Brolin, Miss Helen Berg, Miss Ingeborg Anderson, Miss Charlotte Larsen, Miss Ida Skoglund, Miss Olivia Bloomberg, Miss Hilma Oxelquist, Miss Emma M. Hasselberg, Messrs. Carl Peterson, Fred Wenberg, Otto Oberg, Manton Nustrom, Carl York, Carl Nelson, Oskar Olson, August Erickson, Misses Sallie Malmstrom, Laura Hansen, Matilda Johannson, Hilda Larson, Elizabeth Jacobson, Annie Johannson, Annie Lindquist, Annie Anderson.

PEKIN MISSION.—Miss D. M. Douw, Miss Annie Gowans, Mary Rodgers, Amy Brown, Mr. and Mrs. Birrell.

TIBET MISSION.—Rev. W. W. Simpson and Mrs. Simpson, Mr. Wm. Christie, Mr. Shields.

TIENTSIN.—Mr. and Mrs. Woodberry.

JAPAN.

Rev. T. W. Gulick, Superintendent.

Stations Occupied.—Myoshi, Shobara, Omari. **Missionaries on the Field.**—Rev. and Mrs. T. W. Gulick, Miss Emma Barner, Mr. and Mrs. Lindstrom, Mr. Feaholm and seventeen Japanese workers.

SOUTH AMERICA.

BRAZIL.—Station Occupied.—Jahu, San Paolo.

Missionaries on the Field.—Mr. W. B. Smart, Mr. and Mrs. Emery, Mr. Wm. Cook, Miss Sallie P. Felton, Mr. and Mrs. Jno. Price.

VENEZUELA.—Stations Occupied.—Caracas.

Missionaries on the Field.—Misses Bessie White, Bessie Lanman.

PALESTINE.

Stations Occupied.—Jerusalem, Hebron.

Missionaries on the Field.—Miss Lucy Dunn, Supt., Mr. and Mrs. Murray, Misses Mary M. Ford, Frances Parsons, Elizabeth Brown, Annie Giles.

WEST INDIES.

Stations Occupied.—Port-au-Prince, Hayti; Santo Domingo, San Domingo.

Missionaries on the Field.—Rev. W. E. Goodin, Mrs. W. E. Goodin.

At Home.—Mrs. G. H. Langley.

BULGARIA.

Station Occupied.—Philippopolis.

At Home.—Mrs. M. B. Willard, Mrs. Hadanlove.

PRAYER UNION FOR THE WORLD.

The noon hour is especially set apart for these requests.

CHINA.

Pray that the missionaries may be kept.

Pray for the real outpouring of the Spirit on our station at Ysing-yang-hsien. Several have been saved.

Pray for the opening up of the West River, and wisdom in locating our central station for the province of Quang-Si.

INDIA.

Pray for money to build houses on new stations, that our missionaries may be sheltered.

Pray for special missionaries to be raised up for special posts, as God provided skillful men in the building of the tabernacle.

Pray that there may be precious fruit from the recent annual convention.

Native Christian workers, men and women.

Pray for a new station which has been given in special answer to prayer; but money is needed for buildings.

Pray for the new station recently opened—Bhusawal.

AFRICA.

Pray for special wisdom and courage to be given to our missionaries on the Congo in their special difficulties.

PALESTINE.

Pray that courage and holy boldness may be given for the work here.

Pray for the health of the missionaries.

Pray for wisdom and tact in dealing with souls.

Pray for Divine guidance in every step as they resume our work after the summer vacation.

Pray that their lives may tell where words would fail.

Pray that the new missionaries may quickly learn the language and may have clear guidance.

SOUTH AMERICA.

Pray for special wisdom and guidance for a forward movement in this country.

For some that have been visited that they may have desire and courage to attend the services and come out for the Lord.

GENERAL.

Pray that all our returned missionaries may be greatly used while among us.

Pray that Misses Campbell and Cooney may have a safe journey to China.

Alliance and Other Weekly Meetings.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

CALIFORNIA.

Highland. Different places.
Los Angeles. 115 1/2 S. Spring St. Sun., 2.30, Thurs., 7.30.
Oakland. Asbury M. E. Church. Thurs.
Pasadena. Montclair Children's Home. Sab., Wed., Thurs.

Riverside. 8th St. and Park Ave.
San Bernardino. Gospel Mission, D St., bet. 3rd and 4th Sts. Mon.

San Diego. Kiener Chapel cor. 7th and D Sts. Sab., — and Fri. afternoon. Mon. eve.
San Francisco. 314 Eddy St. Thurs.

San Jose. Y. M. C. A. Bldg. Fri.
Santa Ana. Main and 6th St. Wed.
Stockton. 523 San Joaquin St.

German Ref. Church, cor. Mines and Stanislaus St.
Whittier. Salvation Army Hall, So. Milton Avenue Tues. Eve.

CANADA.

Hamilton. Y. M. C. A. Bldg. Thurs.
London. Somerset Hall. Mon. eve.
Maxville. Res. A. H. Robertson. Tues.

Peterboro. Bethany Church. Sab.
Auburn Mission. Tues.
Christian Alliance Hall. Thurs.

Toronto. University and Christover Sta. Sab., Fri.
Warton. Thurs.

COLORADO.

Denver. Second Cong. Church.
CONNECTICUT.

Ansonia. Bethel Gos. Church. Fri., Sab.
Bristol. W. C. Y. U. Rooms, 2d Wed.
Hartford. 618 Main St. Sab.

New Britain. 230 Arch St. Tues.
New Haven. 55 Court St. Daily.
Sholton. Scatter-Good Tabernacle, Perry Ave.

Waterbury. Christian Alliance Hall, 100 Bank St. Tues. Sat. and Sun. eve., and every 21 Wed. afternoon.

GEORGIA.

Atlanta. 48 Gilmer St. Fri. afternoon.
ILLINOIS.

Chicago. Res. Otto Nelson, 113 Sedgwick St.
Christ Mission. 79 Larrabee St. Thurs. afternoon
Oak Park (near Chicago). 440 Lake St. Thurs. ve
Sycamore. Res. Mrs. J. Black. Tues.

Wheaton. Res. A. Dresser Jr. Sat.
INDIANA.

Indianapolis. 1000 of Hope St. No. Alabama St. Sab.
Warsaw. Fort Wayne St. Fri.

IOWA.

Boone. First Lt. Church. Sat. and Wed.
KANSAS.

Topeka. Res. of Mrs. Foss, cor. Wabash and Indiana Aves. Thurs.

KENTUCKY.

Bellevue. Res. of Mr. A. H. Tuttle.
MAINE.

Auburn. 313 Turner St. Thurs.
Biddford Mission Hall. Mon., Wed.
Hallowell. Baptist Vestry. Sat.

Hampden Corner. Wed. P. M.
Old Orchard. Willard Hall. Thurs. eve.
Portland. 430 1/2 Congress St. Mon.

MANITOBA.

Brandon. Residence of Mrs. J. Leech. Friday afternoon.
MASSACHUSETTS.

Boston. Park St. Church. Thurs. And 41 Union Pk. Sun. afternoon.
Hyde Park. Dyers Bk., Fairmont Ave. Wed.

Lawrence. 6 Charles St. Mon.
Lowell. Baptist Church. Rev. O. E. Mallory. Wed.
Malden. Broome Bldg., Pleasant St. Wed. Sab.

Milford. 244 Main St. Sab. Wed., Thurs., Sat.
Pittsfield. 32 Hamilton St.
Salem. Central Baptist Church. Wed.

Springfield. Supt. R. A. Henck. 43 Catherine St. Sab. afternoon and eve, Wed., Thurs. and Fri. eve.

Worcester. 566 Main St. Fri. Sab.
MICHIGAN.

Adrian. 34 N. McKenzie St. Sab.
Ann Arbor. 26 Elizabeth St. Sab.
Detroit. 163 Alexander Ave.

309 Cass Ave. Fri. Sab.
Grand Rapids. 85 Baxter St. Thurs.
Olivet. Tues. eve.

Petoskey. M. E. Church Parlor. Tues. afternoon.
Port Huron. 1829 619 Michigan St. Fri. eve.
Southington. Gospel Mission Chapel. 4th Wed.

MINNESOTA.

Minneapolis. 31 Washington Ave., Sab., Tues., and Fri., afternoons.

MISSOURI.

St. Louis. Tabernacle, 19th and Morgan Sts. Every eve., Wed. afternoon and Sab. A. M. and P. M. with S. School.

NEBRASKA.

Omaha. People's Church, 18th and California Sts. Sab. and Thurs.

NEW HAMPSHIRE.

Canterbury. Tues.
Manchester. 31 Hanover St. Wed.

NEW JERSEY.

Bridgeton. 74 Bank St.
Butler. 1st Bap. Church. Thurs. eve.
Hammonpton. Fri.

Jersey City. Cor. Fairmount and Bergen Ave. Sab. eve.
New Brunswick. The People's Mission, Milson St.
Ogdensburg. 1st Bap. Church. Thurs. eve.

Orange. 80 William St. Thurs.
194 Main St. Thurs. afternoon.

Passaic. Gospel Mission. Wed.
Paterson. 345 Straight St. Mon.
Waterbury. 2d Thurs.
Plainfield. W. C. T. U. parlors, Watchung Ave.
Trenton. Cor. Library Hall. Thurs.

NEW YORK.

Albany. Christian Church. Mon. 3.30.
Astoria, L. I. 116 Fulton Ave. Daily except Sat. and Mon.

Binghamton. W. C. T. U. Hall. Thurs.
Brooklyn. 436 N. 2 St., Williamsburgh. Sab., Tues. Wed. Fri. Sat.

Cor. Manhattan & Meserol Sts. Greenp. 1 t. Ma onjo Bldg. Wed. and Fri. eve. Sab. morning and eve.

Buffalo. The Gospel Tabernacle, 95 W. Genesee St. Sab., Tues. and Thurs.

Corning. 28 Jennings St. Fri. eve.
Delevan. Res. of E. H. Post. Wed. evening.
Illion. W. Y. U. Hall. Wed.

Ithaca. First Baptist Church. 1st and 3rd Wed.
First M. E. Church. 2nd and 4th Mon.
Lester Shire. Broad St. Thurs. eve.

Mt. Vernon. 2 So. 1st St. Tues.
New York. 892 8th Ave. Daily.
Chapel, 250 West 44th St. Daily except

Fri. German, 692 8th Ave. Tues., Sat.
New York Mills. Club Room. Wed., Sat.
Lyonsdale Branch, School House.

Thurs.
Penn Yan. Res. of G. H. Clark, Liberty St. Fri.
Richfield Spgs. Res. of Mrs. Ackerman, Division St. Sat.

Sing Sing. 98 Main St.
Syracuse. 317 W. Fayette St. Sab. Mon.
Troy. Four-fold Gospel Chapel, 3337 6th Ave. Thurs. Sab.

Utica. 134 John St. Wed.
Whallonsburg. Res. Mrs. Avery. Fri.
Windsor. Academy Bk. Fri.

OHIO.
Cleveland. Central Ave. Gospel Union Church. Fri.
Columbus. Mt. Vernon and Monroe Aves. Tues. and Thurs.

Columbus. 9-9 So. High St. Mon. and Fri., eve. Tues., Thurs. and Sab. afternoons.
Dayton. 913 McLean St. Tues. eve.

Findlay. Cor. W. Crawford and Cary Sts. Sab.
Swanton. Tues.
Toledo. 145 Cherry St. Mon.

Adams St. opp. O. H. Wed.
OKLAHOMA TERRITORY.

Norman.
OREGON.

Oregon City. Res. of Mrs. Wilkinson. Tues.
PENNSYLVANIA.

Altoona. Gospel Hall, 8th Ave., and 9th St. Every eve., and 2 30 Sab.

Bayne. Franklin Bap. Ch. F. H. Senft, Pastor. Sab. Wed.

Butler. Institute Hall. Mon. eve.
Carbondale. Welsh Meth. Church. Wed.
Coalport. Sab. Wed.

Corry. Cong. Church. Tues. eve.
Derry Station. Res.
Eikland. Pres. Church Parlor. Fri.

Germantown. 5313 Hancock St. Thurs. afternoon.
Harrisburg. Ortte den Mission, 114 Capital St. Thurs. Eve.

Laceyville. Edwards Opera House. Every alternate Fri. afternoon and eve.
Midway. Faith Chapel. Sab., Tues., Fri.

Mt. Dale. Fri. eve.
Philadelphia. Beth Eden Church, Broad and Spruce Sts., Tuesday afternoon.

Christian Alliance Home, 1923 Mt. Vernon St. Mon. and Fri. eve. and Sat. afternoons.

Highway Mission Tabernacle, Oxford St. and Ridge Ave. Sun., 3.30 P. M.

(Nicoletown) 1853 Brunner St. Alternate Tues. eves.

5313 Hancock St. Germantown. Thurs. afternoon.

2046 Dickenson St. First Monday eve. of each month.

Pittsburg. 955 Penn Ave. Sab., Thurs., Sat.
Pittston. Res. of W. Stevens, Luzerne Ave. Mon.

Reading. N. W. Cor., 5th, and Chestnut Sts. Thurs. eve.

Tyrone. Odd Fellows Hall. Mon. eve.
Matville. Sab.

RHODE ISLAND.
Providence. Mission Room. Cranston St. near Westminster St. Fri. eve.

TEXAS.
Forth Worth. Fri.
Honey Grove. Thurs.

VIRGINIA.
Richmond. 712 East Broad Street. Daily except Sab.

Roanoke. 20 Salem Ave., S. E. Every night except Wed. and Sat.

VERMONT.
Burlington. 43 Church Street.

WASHINGTON.
Olympia. 310 8th St. Fri.
Seattle. Old Pres. Church, cor., of 3rd and Madison Sts.

Tacoma. Cor. Yakima Ave. and 11th St. Thurs.
WYOMING.

Rock Springs. Res. Mrs. Ida D. Beadle. Mon. eve.

DIRECTORY.

CHRISTIAN ALLIANCE.

For unity, fellowship and testimony for the Four-fold Gospel.

GENERAL OFFICERS.—President, Rev. A. B. Simpson. Membership and Recording Secretary, Rev. F. W.

Farr; General Secretary, Rev. O. H. H. Pannell; Treasurer, Mr. H. W. Burnham.

Monthly meeting of the Board, the last Monday of every month.

Any one desiring membership cards of the Christian Alliance, or badges will have their orders promptly attended to by enclosing a stamp to Rev. F. W. Farr, 692 Eighth Ave., New York.

Silver badges 50 cents; gold plated, \$1.25.

NEW YORK MISSIONARY TRAINING INSTITUTE.—President, Rev. A. B. Simpson; Vice-President, Rev. F. W. Farr; Secretary, Rev. A. E. Funk, 690 Eighth Avenue, to whom all communications should be addressed; Superintendents, Mr. and Mrs. O. S. Schultz.

BERACHAH HOME, 250 W. 44th Street, New York City.—For persons who desire to come apart for a short time and wait upon God in prayer and the study of His Word, under the guidance of the Spirit, or the deepening of their spiritual life, and Divine healing, Rev. A. B. Simpson, Superintendent; Miss S. A. Lindenberger, Deaconess in Charge, to whom all applications should be addressed. Manual sent free when desired.

HOME WORKERS INSTITUTE, 306 West 46th Street, New York City.—For the training of home workers, Mrs. E. J. McDougal, Lady in Charge. For application blanks and other information about this special work, apply to Rev. Henry Wilson, D.D., Superintendent Evangelistic Work, 692 Eighth Avenue, New York City.

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MISSION ROOMS, 43d Street and Eighth Avenue, New York. Meeting of the Board, every Saturday at 3 p. m.

BOARD OF MANAGERS.—Rev. Dr. Wilson, Chairman. Rev. F. W. Farr, Secretary.

INTERNATIONAL MISSIONARY ALLIANCE.

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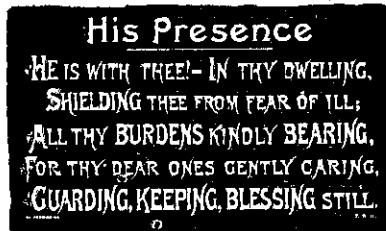
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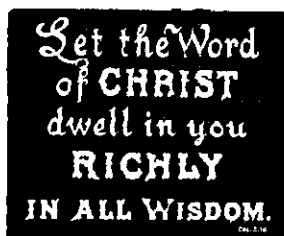
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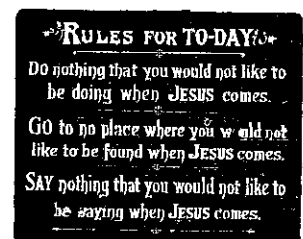
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THE UNITED STATES and Great Britain are the two great foreign missionary countries of the world. Of the 1,157,668 communicants in foreign mission churches, Great Britain has 312,297, and the United States 312,252.

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I HAD CONCEIVED a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—come and see them on the spot.—Robert Louis Stevenson.

REV. THOMAS BARKLAY, English Presbyterian missionary in Formosa, tells of an anti Christian movement which has broken out in that island, the natives in outlying districts believing false reports of the Christians being in league with the Japanese. Several native Christians have been murdered.

TWO FEMALE missionaries of the I. M. A. in Jerusalem wrote, 1891, that 2,500 new houses were even then being built there in order to receive arriving Jewish families. They

were built in the Bethlehem direction, and meanwhile 110 houses were being built for the same end in the Valley of Kidron, and others on the place of Goa. This is a distinct fulfillment of the prophecy in Zech. xiv. 10, 11; Jer. xxxi. 38-40. A number of houses are now also being built outside of the walls, not only dwelling houses, but also synagogues and shops of various kinds. So many live now outside of the walls that there is no use in shutting the gates of Jerusalem at night. Thus another prophecy, Zech. ii. 4, is being fulfilled.

IN OUR foreign mission work we do not hear very much about the wives of missionaries. The Rev. Dr. Herrick lately uttered these appreciative and true words in relation to them: "I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible, in these later years for unmarried women to go abroad and live and work among the people of Eastern lands."

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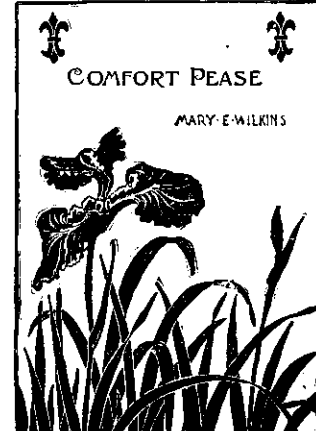
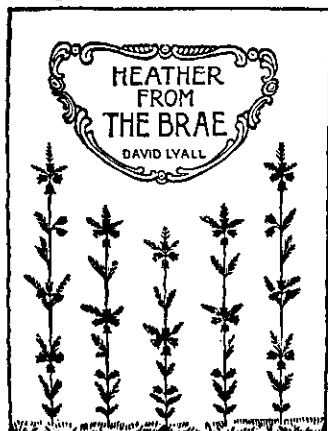
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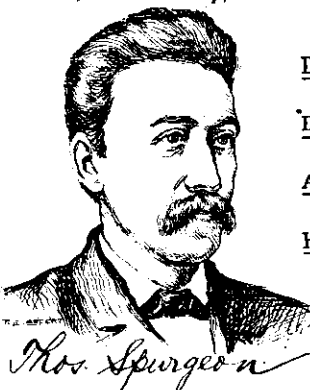
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